The Messenger.

"As the Truth is in Jesus."

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THE MESSENGER.

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Poetry.

AVE, VULNUS LATERIS NOSTRI SALVATORIS.

All hail! to Thee my Blessed Saviour's kind and wounded side,
Whence flowed of water and of blood the rich and mingled tide;
To us sad sinners be it e'er the silence of our grief,
Heal all the sores of guilt, and give our ghostly woes relief.

All hail! that large and teeming wound—that blissful tide within,
O wash the nations from their guilt, and make them pure therein.
So from the second death of hell shall all Thy flock be free,
And in the vision of our God our hearts r joice in Thee.

—*Ancient Hymn.*

Theology and Criticism.

For the Messenger.

PUBLIC PRAYER.

No function of the office of the holy ministry is more solemn and more difficult than the duty of conducting the prayers of a worshiping assembly. A conscientious minister has a growing sense of his short-comings in the degree that his ideal of public worship becomes more Scriptural and thus more perfect.

The difficulty of performing this function of his office with Scriptural propriety is experienced whether a pastor uses a book or offers prayer in his own words. If he uses an office provided by a good prayer-book, he need have no concern as to the office. The prayer given him breathes the spirit of humble Christian devotion; the topics succeed one another in proper order; and the language is faultless. If the pastor is able really to enter into the spirit of the prayer, and render it before God in faith and humility, and with the unction which fills the prescribed words, he conducts worship acceptably to God; and Christian people are edified. But here lies the difficulty. It is one thing with becoming intonation to repeat the words of a prayer furnished by the book, and a very different thing to make this prayer in thought and word his own, and offer it from the impulse of true Christian devotion. Hence many fail. A good prayer may be offered in a formal manner rather than as a spiritual act of heartfelt worship. The danger is great. The pastor may not pray after a Scriptural manner though he has before him a Scriptural prayer. To escape the danger of lifeless formality he needs as much personal spiritual preparation for every act of public worship as if he did not use a book. In either case, whether he uses a book or not, his heart must be right; he must have a lively sense of God's presence in His holy temple, and every word must be spoken as moved and quickened by the spiritual desires of his own soul.

The better the prescribed prayer, the more difficult it may be to offer it with becoming reverence. An office of a true spiritual and heavenly tone presupposes a minister of a truly spiritual and heavenly mind. If his faith be weak and his mind unspiritual, or if carnal and worldly impulses have as much influence upon him as the divine longings of Christian faith, he will not be in sympathy with the prayer. The unction of the Holy Ghost reigns in the consecrated language he utters, whilst in his mental habit and the general tenor of his life, the influence of secular affairs is controlling. Hence, however excellent the words and thoughts of the prescribed prayer, those very thoughts and words may lack Christian spirituality as expressed by the voice of the officiating minister. The people will have a sense of want. Judged by the spirit in which the prayer is offered, and by the manner in which they are affected, the prayer, good as it may be in itself, is not for them edifying devotion.

The advantage of an office provided by the Church is, that the prayers in themselves are good. As regards their import and the mode of expression, the minister and people have what they can accept and use with freedom and confidence.

When the minister offers prayer in words dictated at the time by his own mind, the difficulty of conducting worship to the edification of the people is, to say the least, just as great. Two things are requisite: the one, that the minister observe order in the progress of the service, and express confession and thanksgiving, petition and intercession in appropriate language; the other, that the divine aspirations expressed by his words be the outgoing of devotion from the depths of his own soul. These two things must be united in what is called free or extemporaneous prayer, in order that the worship may be Scriptural and edifying.

That these two essential elements are often united in public worship, is not to be gainsaid. Some men have a *gift of public prayer*. They succeed in maintaining an elevated spiritual habit of mind, and are ready in utterance. Christian sentiments arrange themselves as it were in proper order; suitable words and expressions come to them of themselves, and they conduct the worship of a public assembly with Scriptural propriety without much intellectual effort. Such men, however, are rare. Not that devout and godly men are rare; but devout men who with their spirituality unite the ability of utterance in suitable language. By common consent, the majority of ministers, however humble and heavenly-minded, are not endowed with these special gifts. For most men the offering of public prayer involves the necessity of intellectual effort. When they conduct worship they must reflect and think, and often think very closely in the act of devotion, in order that there may be meaning in their words and that the words may be well chosen.

Intellectual activity and the homage of the heart are not easily conjoined. When we think, and think closely, the divine aspirations of the soul are by such mental action likely to be held in abeyance. An intellectual act is not, as such, a devotional act. When the intellectual predominates the devotional does not hold sway; and the tone of devotion in the voice is the effect of the will rather than the spontaneous effluence of the soul. Good men are thus exposed to the danger of representation in prayer, or of playing a part. The tones of the voice express more profound sentiments than the person at the moment really feels. In this respect, conscientious ministers have a profound sense of their short-comings; and in their closets humbly make confession before God of the hypocrisy which taints their public ministerial services.

The difficulty may be met in the degree that the activity of the intellect is proportionably less, and the aspirations of the heart have the controlling influence. Thought and reflection must be animated by faith and love. The minister must think; he must express his thoughts in suitable order; and yet speak as moved, not by thought, but by faith and love; not by the intellect, but by the heart. How to do this is a problem which not many are able in practice to solve. If devotional sentiment predominates, there is danger of a lack of propriety in the progress and expressions of the prayer. Then the service becomes the individual act of the minister rather than a common act of the assembled worshipers. If the intellectual predominates, the order of thought may be good and the words suitable, but there is danger of a lack of unction. The people may follow, but the prayer becomes for them an exercise rather than a devotional service.

That a man may offer an edifying public prayer, he needs genuine spirituality, a lively devotional posture of soul, and a cultivated mind whose activities are disciplined, not only by logic or science, but especially by habits of communion with Jesus Christ.

Communications.

For The Messenger.

PLAIN TALK TO PLAIN PEOPLE.

This does not mean only the laity, but the whole body of the Church. The idea is to deal with the vital problems now before us in a plain, fearless, matter-of-fact way, without respect of persons or of official distinction. The question is not so much whether this or that official is suited for his position; whether the ministers or the people are particularly to blame for the financial misery, which haunts us, ghost like, in every quarter; whether our church papers come up to the lofty ideal of every body's private opinion; and other secondary interests of the same kind. All such matters can soon be corrected, where there is an intelligent will to deal fairly with the broader issues that lie back of these questions. Will we lay it down, here and now, that the standard law of action for us shall be from henceforth the generous development of the spirit of beneficence? If this question is answered with a yes, that means business in the most real and full sense, all other matters will very soon be made to find their proper level and place.

The things [illegible] in order to reach this general end. First of all, we must have more general information. We must become more of a reading people. Our cultus, though Biblical and Christologic in a high sense, is still too narrow to cope with the wide-flowing currents of modern life. We are placed in the midst of surroundings that will compel us to keep abreast with the legitimate progressive tendencies of the age, or submit to burial under the waves of stronger powers. Our institutions of learning and pastoral training will not be sufficient for this great work. We need the strong help of the press in our families. Not to see this is either to be amazingly stupid, or intolerably perverse.

But, secondly, we must have better organization. How is the influence of the press to be brought home to our people? And how shall they be made to grow in a generous liberality? This may be partly done by agencies created by our Boards, but it would be bad executive policy to rely upon these very largely. It is felt that this work properly belongs to the pastors, who are bound to do it themselves, or secure effective lay workers who will do it under their vigorous direction and support. Any pastor who shakes his head at a proposition of this kind, ought to abandon the pastoral work at once and commence his theological course anew, for the express purpose of finding out that he is living in the last quarter of the nineteenth century and not in the dark ages preceding the invention of the art of printing. But can a pastor, who has charge of half a dozen or more congregations, with a membership of from 1000 to 1500 or more, scattered over a territory of ten or fifteen miles square, undertake to do this work? If he had a score of active effective lay workers under his episcopal direction, he might perhaps accomplish it with a reasonable degree of success; but to pretend to do anything of the kind in the absence of such help, is simply to make oneself supremely ridiculous in the eyes of all intelligent persons. Not even a city pastor, who has his people near around him, if he has more than three or four hundred members, will be able to do full justice to this part of his calling, especially when he finds his people untrained in a taste for general information and a vigorous benevolent activity. Hence the necessity of a reorganization of charges, wherever this has not already been done. If this can be accomplished quietly and without any disturbance of the placid waters, it will be all the more to the credit of our German origin and the branch of Reformation Christianity we represent; but if this mode of doing the thing in the near future will not succeed, then it becomes us to deal with the case as suggested by the authoritative principle of our organic law.

Ah, is not this talking wildly, and exposing the troubles of our Church to the profane gaze and ridicule of the world? Well not exactly, as one may be allowed to think, however ugly the thing may look and sound. Will any one venture to come forward and deny the facts as stated, or take the ground that, be the facts as they may, interference and exercise of Presbyterial authority must not be attempted? That would be turning the fundamental theory of our government into a consummate farce, and preparing the way for a speedy and complete destruction of our confessional existence in this broad land. No great radical reform has ever been accomplished without a bold exposure of existing errors, abuses, and follies, and any one who has not the nerve to meet a crisis on the full square of its demands ought never to undertake to deal with its issues at all. Forty years ago the city of Philadelphia was troubled by the demon of riot. Had the suppression of this bad spirit been given into the hands of a judicial dignitary, who would have been incapable of rising to the level of the emergency by ignoring all mere mechanical notions of the law, no one can tell what the sad results might have been. As it was, Pennsylvania had a chief justice at that time who grappled with the spirit of riot in his own original way, and crushed it out root and branch by the force of his genius. This was the salvation of the Keystone State, and secured to it a system of jurisprudence which has ever since remained the prolific source of security of property, and of freedom. Something of [illegible] welcome event in the affairs of our Reformed Church, even if it had to meet the blind spirit of resistance in something more positive than mere moral suasion.

Had we acted as a unit in days past in cultivating the habit of a public-spirited beneficence, our various treasuries would not now be compelled to go begging as they do. And if we will act as a unit hereafter, in the face of all obstacles and difficulties, the ridicule of outsiders will soon be turned into profound respect and we will have a name where thus far we have had no existence. Any other way of avoiding disgraceful exposure will end in certain failure and shame. It will be well, therefore, if we keep our attention firmly fixed on what must be regarded for us, at this time, as the central problem of our highest and best effort.

I. E. G.

For The Messenger.

BIBLICAL STUDIES.

There seems to be a tendency at the present time, manifesting itself in the pulpit as well as in the current theological literature, to make less account of mere dogmas and to turn back to the Scriptures directly for divine truth. However self-evident the correctness of this procedure may seem, it is nevertheless true that it has not always been followed. Men have at times used the Holy Scriptures not merely as the source of divine truth, but rather as a means of proving their dogmas. They consulted the Bible only to get proof-texts for their creeds. We need but open almost any one of our commentaries to see how far dogmatics instead of hermeneutics has furnished the principles of Biblical interpretation.

Happily we are at present drifting into a current of Biblical study. The interest manifested in the explorations in the Holy Land, the increased zeal manifested in our Theological Seminaries in the study of Hebrew and other Semitic languages necessary for the intelligent study of the Old Testament, the scholarly tone of the commentaries that have been published of late, these all indicate that we are approaching an empirical age in theology—an age in which the first question will always be, "What saith the Scriptures? How readest thou?"

It is a fact, as sad as it is true, that many of our pastors show a much more extensive familiarity with the system of dogmatic theology of their respective denominations than with the Scriptures of the Old and New Testament. Hence we have frequently theological lectures instead of Biblical sermons. This is called "Doctrinal Preaching," and is certainly in place at times, but should not monopolize the pulpit. We, uninitiated laymen, suspect that "Doctrinal Preaching" is the very easiest kind of preaching for one who has faithfully listened to a course of lectures on dogmatics in his seminary course. And what strengthens our suspicions is the fact that it is confined very largely to our young pastors. Our oldest and most experienced pastors generally preach the simplest and most practical sermons.

What is needed at present—and the need seems fortunately to be extensively felt—is a more thorough acquaintance with the Bible and Biblical science. Every one of our pastors should be at home in the original languages of the Bible, and be familiar with the vital questions that are now discussed in Biblical science. Even we, as lay members, claim the right to know what results great scholars have reached with respect to vital points in Biblical criticism. We are deeply interested to learn what Biblical scholars say with reference to the so-called difficulties of the Bible. We feel that our faith in God and His word would be strengthened by becoming more intelligent. But the literature on the subject has more than seven seals for us. We have neither the requisite knowledge of the original languages of the Bible nor the leisure that is necessary to study any of these questions from original sources. The only possible way, we think, of acquiring any acquaintance at all with such questions on the part of many lay members of the Church will be for some of the best scholars of the Church to give the results of Biblical science in a simple and clear way in our Church papers, especially the *Reformed Quarterly Review*. We see no reason at all why there should be any objection to a free discussion of Biblical questions in our *Review*. The last number of the *Reformed Quarterly Review* contains a pointed criticism on Dr. Horman's "Introduction to the study of the Holy Scriptures," which we read with great interest, and which excited our curiosity. The statement is there made that the Documentary Hypothesis with reference to the Pentateuch is widely held, even by such orthodox scholars as Delitzsch and Kurtz, and strongly advocated in the popular Bible Dictionaries of Herzog, Smith, McClintock and Strong. *If it has the support of so conservative* and able scholars as these, and is advocated in our standard "Bible Dictionaries," we can rest assured that it can not be in conflict either with the supernatural origin of the Old Testament religion, or with the inspiration of the books of the Pentateuch. We can see no reason why articles on this subject might not occasionally be admitted into the *Review*. It would, no doubt, be extremely interesting for the readers of the *Review* to have a clear statement of this hypothesis of the origin of the Pentateuch. The parts supposed to belong to the different documents, might be arranged in parallel columns after the manner of a "Harmony of the Gospels," and thus furnish the material for interesting comparisons.

Reference was also made in the same criticism to the theory of the school of Graf, in respect to the late origin of the priestly legislation. We see no reason why there might not be a clear objective statement of the theory by one of our Biblical scholars, in the *Reformed Quarterly Review*. If such a theory is to be combated it must be thoroughly discussed, and no minister of the gospel or intelligent layman can afford to be without a knowledge of it, any more than he can afford to be without a knowledge of Strauss' or Renan's theory of the origin of the Gospels. We doubt whether any serious objection would be made if an article would appear in a theological *Review*, giving a mere objective statement of Spencer's Theory of Evolution. It would be considered as a mere matter of interest, and no one would think of charging either the editor of such a *Review*, or the writer of the article, with holding the theory himself. We think the same might be done with the theories in respect to the different problems of Biblical criticism. The only way in which the intelligent laity and some of the ministry can get any information on such questions is through the pages of our theological reviews. These questions are discussed in theological lectures in our Seminaries, why may they not be openly discussed in theological reviews? We can easily see that such discussions would be out of place in some of our Church papers, for reasons too evident to need mentioning, but there can certainly be no objection to a free discussion of them in our theological reviews. It would certainly appear strange if theological reviews could not be allowed to discuss all theological and Biblical questions, whilst they are allowed freely to discuss materialistic theories in natural science. Such reviews are read only by the clergy and the intelligent laity, who are not to be supposed to be in danger of having their faith in the Divine Word shaken by the free and honest discussions of Biblical questions. On the other hand we are inclined to think that such discussions have the tendency of greatly strengthening a man's Christian faith. A man's faith never becomes really firm and strong until he has met and struggled through the difficulties that unbelief and Rationalism have brought against Christianity.

A Layman.

Family Reading.

THE BREAKING HEART.

O weary heart in weary breast,
O weary heart that will not rest
With all Thy mortal care opprest,

Let me in all thy pulses feel,
The love of Him whose love can heal
And give me everlasting weal!

Oh, let me, passing where He trod,
By Olivet's anointing sod
Study the breaking heart of God;

That heart with sorrow overfraught,
To agony intensest wrought
By passions of atoning thought:

Till sympathy true likeness breed
And all my inner nature bleed
In suffering with love indeed;

Till dowered by supernal grace,
This mortal will God's will embrace,
And a new pulse the old replace.

"WOMAN, BEHOLD THY SON." "BEHOLD THY MOTHER."—John xix. 26, 27.

If the first of Christ's sayings on the cross showed love for His enemies, and the second love to sinners, the third exhibited the striking evidence of sorrowing filial love. "Jesus made His will," says a Father of the Church, "and John subscribed it." Consistent always: thus, too, now the Lord gives first attention to the spiritual claim before the natural; but when He has shown the penitent paradise in prospect, He delays not another moment to speak a word of comfort and of love to the sad mother who stands sobbing at the foot of the cross. Merely a single word,—the sufferer on a cross cannot speak much at a time,—but in that single word is shown an eye, a heart, a truth nobler than aught on earth.

Assuredly a loving care like that here shown *was needful for Mary*, who, with the three women from Galilee and the beloved disciple, visited the bloody scene of death. She does indeed *stand* there, strengthened through the power of faith and love far beyond human capacity, but nevertheless she stands *by the cross* of Jesus, the piercing sword in her soul; and even the most touching tones of the *Stabat Mater* endeavor fruitlessly to express what at this hour passed in her inmost heart. But how does it redound to the honor of Jesus, *that He thinks on her at this moment*, and in such a manner! Overwhelmed with His own sufferings of mind and body, has He yet an eye and heart for the sufferings of others? To His Father in heaven He brings the offering of the most perfect obedience, but at the same time He gives His earthly mother the evidence of the most fervent filial love. For the guilt of millions He atones, but moreover thinks on the necessities of individuals, and with the greatest faithfulness He manifests in matters apparently of small import the riches of His wisdom and His love. Not earlier, not later, but just now, when the least word becomes a benefit as at no other time, He speaks to her with kindness. "Woman," He calls her, the title of respect and esteem, which she had also earlier received from Him, which at the same time spares her the contumely of being named as mother of the Crucified. To John He commends His mother, as He subsequently will commend His flock to Peter; to the faithful Jonathan, who to this closing scene had stood beside the greater than David, and better than any other could occupy His place, though not even he can fill it.

What *a benefit to John* is this injunction of dying love, which laid on his shoulders a heavy task, but at the same time afforded him an opportunity of repaying to the mother somewhat of what he knows himself to be indebted to the Son! What high honor is bestowed on him above the others! What an important school it thenceforth opened to him in his own dwelling! How much may he be for Mary, Mary for him, both of them for others, and all for the Lord! Yea, verily, He has Himself experienced it: "Having loved His own which were in the world, He loved them unto the end."

But is Jesus Christ changed, or may this last arrangement be termed *a treasure for all Christianity?* How strikingly it bears witness to His character as the perfect but also willing Saviour! No more complete obedience can be imagined, but at the same time no greater love than this. Or wherefore this touching farewell to what was dearest to Him on earth? Wherefore else, than that He might devote Himself entirely to the salvation of sinners, on whose account this draught out of the cup of suffering must also be drained! "Behold how He loved us;" us, His enemies through sin, but for whom He gave His soul to the death, heedless of the ties of flesh and blood, and parting from His sorrowing mother, in order that He might thus bring back many children to the Father's heart and home. And if we permit ourselves to be saved through Him, and if from enemies we become friends once more, behold how He has loved us; He, the merciful High Priest, who shows sympathy with our weakness, and spreads balm on the deepest wounds of the heart. Yea, that is the priceless consolation which also here from Golgotha streams into the bowed down soul; in the heart of the widow, who is a widow indeed; the lonely one, who complains that she has lost all; the weary one, who ever and anon fears to sink under the weight of so much woe. Thy Saviour has balm even for the wounds which we term incurable; Jesus perceives and supplies the wants even of that heart which on earth has found none to console and help; as the loss of Mary was softened by John, so now the loss even of a John is through Jesus silently supplied and compensated, whilst at the same time it is hallowed to our training for a higher life. Who knows better than He "to speak a word in season to the weary?" Ah, if we would but go with the deepest sorrows of our lives to the foot of the cross, whence we have seen Mary and John return comforted! Let us then, too, in God's strength, take Him for our *example*, who thus with dying lips preached the new commandment of love. Children and young people, learn the lesson of love from the perfect Son of God, who was never weary of watching and caring for others! Members of one family, seek that your households be more and more filled with the same heart and mind which animated that of John! May our natural love, like that of Mary and John, be hallowed at the foot of the cross, and our hearts, so often cold, be there warmed anew!—*Van Oosterzee.*

SEED BY THE WAYSIDE.

Some time ago a poor little boy came to a city missionary, and holding out a dirty and worn out bit of printed paper, said: "Please, sir, father sent me to get a clean paper like that." Taking it from his hand the missionary unfolded it, and found it was a paper containing that beautiful hymn of which the first stanza is as follows:

Just as I am—without one plea,
But that Thy blood was shed for me,
And that Thou bidd'st me come to Thee;
O Lamb of God, I come.

The missionary looked down with interest into the face earnestly upturned to him, and asked the boy where he got it and why he wanted a clean one. "We fonnd it, sir," said he, "in sister's pocket after she died. And she used to sing it all the time she was sick, and loved it so much that father wanted to get a clean one to put in a frame to hang it up. Won't you give us a clean one, sir?" The little page with a single hymn on it had been cast upon the air like a falling leaf by Christian hands, humbly hoping to do some possible good. In some little mission Sabbath school, probably this little girl had thoughtlessly received it, to find in it we may hope, the gospel of her salvation.

UNLOVED CHILDREN.

The pen almost refuses to put those two words together; but my ears ring with the dreadful story they have heard, and the misery of indignation with which it filled my heart must find an outlet. Do you expect a new recital of some brutal beating or some horrid ill-treatment of a group of orphans? No! If that were all the injustice and shameful abuse of children, we might well appoint a day of exultant thanksgiving.

Listen! This is what I heard. The speakers I know not. Of the whereabouts of that one home—no, I will not use that name—of that one staying-place, I am happily ignorant. What city or town is so unfortunate as to contain it I hope not to know, for I should dread it. This I know: that somewhere there is a young husband and a young wife—a young father and a young mother—who make a business of congratulating their unmarried friends, and warning them to keep so. Why? Because, forsooth, there are "two nuisances, one to be taken up as soon as the other is put down," and all pleasure in life is gone.

Sometimes I wish I knew the names of those poor babies, that happily I might see them in the death column and *know* that a loving Father had taken them out of unloving arms. And then I fear that those are only the outspoken words which other fathers and mothers do not yet quite dare to speak.

God help those little children—worse than orphaned, for an orphan may enshrine in the heart an ideal mother and pour out before it a child's devotion.

God help those parents—save them from the misery of an old age in which they shall know the yearning for filial love and tenderness, which is the blissful reward of parental love and care, and save them, too, from the remorse which sometimes rises like a ghost from the grave of an unwelcome babe, and whose haunting presence will not be banished.

I remember a merry group of five children, boys and girls, full of health and activity. The mother—not an altogether unloving one—was orderly, energetic, full of life in her circle as were the children in theirs. I remember—I wish I might forget—how many times she said impatiently: "Those dreadful children, they are always in the way. I used to have a comfortable house—now, the noise and confusion with their toys is unbearable. I can't go anywhere; there's always sewing to do for those troublesome children."

There came an evening when a messenger brought us a pleading request to "come speedily." Diphtheria had entered the house and was busy with its fearful work. Pitiful as were the sufferings of the children, those of the mother were more so. One after another four gave up the struggle, and only the fifth conquered and lived. Very mercifully, God struck the mother with such physical weakness that she scarcely knew her bereavements, till, slowly recovering strength, she gradually comprehended the change in the home.

I am glad to remember, though they were so sad, the tender pathos of the words she often spoke afterwards: "I was not worthy of them; how gladly now I would make it the business of my life to make them happy if I could have them with me. I count nothing burdensome I can do for the good and happiness of my darling who is left."

She was saved, but it was "so as by fire."—*Christian Union.*

"HE KNOWETH OUR FRAME."

The sense of the divine knowledge of us is often spoken of as awe-inspiring; too seldom is the encouragement of it considered. A man who has a clear and strong sense that God knows him utterly and minutely may get the greatest help from this consciousness. To begin with, he cannot help being natural, being himself in the most august of all his associations. In human society we lose benefits and acquire faults through self-repression. It checks our better growth and it loads us down with affectations and hypocrisies, to be always, even unconsciously, trying to seem what our associates admire. But, in God's presence, one gets nothing, and loses much by any effort to put on a part. No man does it; he is no longer consciously with God when he begins to feign, repress and veil his true feeling. All true religious thought or emotion prompts us to naturalness, simplicity, open-faced sincerity; and for such culture there is no other school. All human society works in us, more or less, self-concealment, even in the presence of our best friends.

There is so much implied in what we have just stated, that an attempt to get it before us may serve a purpose. It is not, then, the repression of bad impulses, passions, or desires, or characteristics, that is the striking defect of human society. That effect upon it may be safely called wholesome up to the point where practical wrong is done by insincerity or hypocrisy. There could be no human society if men were not irresistibly prompted, in a certain measure, to seem good. The defect is on the other side. The seeming good which society, at its best levels, enforces, is usually a conventional and defective good; and the same society exerts a repressive and discouraging influence upon our better nature. Men are habitually impatient with high and pure aspiration. "The Preacher" expressed a worldly wisdom in "Be not righteous overmuch." One is clubbed or shunned for being better, or, as it is put, "pretending to be better," than the standard set by opinion. That is the precise trouble about "profession of holiness," or, indeed, profession of anything not common to the class he associates with. But all the better in us finds invitation in the infinite knowledge possessed by our God. To be our best is our business in His sight. All the longing for purity, all the strenuous desire for high endeavor, all the prattle in which the child of God tries to speak the language of the skies, are welcomed with a smile by Jehovah.

As a rule, what is best in the better man is but as pearls cast before swine in the sight of distrustful, conventional and short sighted men. They are protecting themselves against fraud and loss by distrusting; for the designing knave is most apt to overdo the ostentation of goodness. Just because we are ignorant of human hearts, we fence ourselves in with averages and common experiences, and refuse audience to the tenderest, truest and holiest outflowings of the heart of our neighbor. What a relief when one wishes, longs, struggles, to be tender, true, and holy, to escape into the perfect knowledge of the all-seeing Eye! Then our aspirations take wings; our flowers of purity bloom like the lilies of the valley under the kindly sunbeam; our fruits of virtue take on mellowness and gay coloring. We dare now to be our best; to seek our best; to gird ourselves to do our best. We do not so dare or do, except in the company of our God.

And this is one reason why any society has a general moral level. Its main body is framed to a type of bearing and conduct. A few are openly below the level; a few are secretly below it; a few are, more or less strictly, above that level. The mass of living is determined to a conventional standard; and the reason is largely in our ignorance of the human heart, and our need to protect ourselves equally from open wickedness and disguised wickedness. We allow men to be better than the standard, if they will keep it to themselves. We are incredulous of professions that go beyond the current experience. From any given moral plane society rises slowly—so slowly that men have doubted whether there has been any real rise for a thousand years—the doubt is unreasonable—but certainly moral progress is slow, because it must escape from an iron band of conventionalism to move on. But it does escape, and mainly by force of a religion that urges us to face Omniscience and commune with One who knoweth our frame; from whom no thought or impulse can be concealed. Enough of every generation live under that vivifying knowledge to lift, by purer living, the mass of their fellows—a little. And only through such better living—living above the standard—can the world grow better. No matter how secret is this better life; no matter how unwelcome would be any profession of it; no matter how voiceless, even in distinctive actions, this life may be, yet, speechless, unrecognized, forbidden to appear in conduct, it will move like an electric current through the society where it is lived; and one life lived better than the standard will affect many lives and strain against the near conventional boundary of good living.

Let us think, then, of the blessing there is for us in knowing that God sees us just as we are. Let us take courage from remembering that we are day and night with Jehovah, and that our best pleases Him. Sometimes we are so weary of living below our convictions of duty, and so conscious that public opinion is unfriendly to our desire to be better, that we are fain to bemoan life as a failure. Take courage; God knows the better aim and sweeter tenderness that seek the air. Breathe this new aspiration into His ear, display this flower of your heart to His eye. It is a joy to him to behold the unfolding of your better nature. Utermost sincerity, uttermost naturalness—these you may cultivate in His sight; and when you have done that, you have, perhaps only half-knowing it, gained air, light and warmth for all that is growing better in your heart. You need not talk of it; it is enough to live it alone with your God. So lived, it will find paths God has made for it, as He has for the lightnings by which it shall reach other human hearts.—*Methodist.*

TRANSFIGURED.

Almost afraid they led her in:
(A dwarf more piteous none could find);
Withered as some wierd leaf, and thin,
The woman was—and wan and blind.

Into his mirror with a smile—
Not vain to be so fair, but glad—
The South-born painter looked the while,
With eyes than Christ's alone less sad.

"Mother of God," in pale surprise
He whispered, "What am I to paint?"
A voice that sounded from the skies
Said to him, "Raphael, a saint."

She sat before him in the sun;
He scarce could look at her, and she
Was still and silent. "It is done,"
He said. "Oh, call the world to see!"

Ah, that was she in veriest truth—
Transcendent face and haloed hair;
The beauty of divinest youth,
Divinely beautiful, was there.

Herself into the picture passed—
Herself and not her poor disguise
Made up of time and dust. At last
One saw her with the Master's eyes.

—*Scribner.*

TAPESTRY.

It is difficult to fix the precise period at which the manufacture of tapestry began in a loom in European countries. Several documents going back to the tenth and eleventh centuries, establish the fact that in certain convents in France carpets were made ornamented with flowers and animals, and even hangings representing religious subjects, as well as portraits of Kings and Emperors, were woven for the decoration of churches and palaces, but no positive knowledge of the mode of manufacture employed at that time has come down to us. It is probable that these hangings were rather embroidered stuffs—like that preserved in the mairie at Bayeux, which records events in the Conquest of England by the Normans in 1066—than actual tapestries made in a loom. This kind of fabric was known in the Middle Ages by the name of "Sarrazinois" carpets, and had doubtless been brought from the East either by Saracens of Spain or at the close of the Crusades. It was toward the end of the twelfth century that the Flemish weavers began to make use of high-warp and low-warp looms, and to manufacture real tapestry. The art rapidly developed in their country, both on account of the excellent methods of dyeing employed by the weavers, and also by reason of the abundance and quality of the wool, which was sent to them from England. France, so prosperous in the thirteenth century, soon followed the towns of the North in this branch of industry. These new manufactures became from that time the rivals of the Sarrazinois tapestries, which were very inferior in workmanship, and many disputes arose, both in Flanders and in Paris, between the representatives of the two industries. It appears that in Paris the demand for Sarrazinois tapestries had even increased, and the workmen employed on them had formed a powerful corporation. In the inventories or accounts of that period which have come down to us, the Sarrazinois tapestries are distinguished from high and low warp tapestries. The former designated embroideries, the latter are generally called Arras. This distinction was kept up till the period of the Renaissance.—*The Art Amateur.*

Most young people, especially boys, pass through what may be called a *touchy* age; they are beginning to think themselves young men and young women, and are easily offended by what seems to us older people mere trifles; but which are not really trifles in their eyes, subject as they are to annoyance from the ridicule of their companions. If you would retain them under your influence you must overcome their prejudices and help their weaknesses, not of course by the sacrifice of any principle, but by tender and considerate handling. "We that are strong ought to bear the infirmities of the weak."—*Rev. C. A. Jones.*

Useful Hints and Recipes.

Old wall paper can be very much improved in appearance by simply rubbing it well with a flannel cloth dipped in catmeal.

To remove grease from silk, take a lump of magnesia and rub it well over the spot; let it dry, then brush the powder off, and the spot will disappear.

Cake Without Eggs.—Five cups of flour, two cups of sugar, two cups of milk, one-half cup of butter, two teaspoonsful cream tartar, one of soda, one coffee cup of raisins and nutmeg to taste.

Frame for a Chromo.—Cut four strips of silver perforated cardboard one inch wide and cross them like a rustic frame; crochet a flat border around them with dark, walnut brown single zephyr; work a diagonal pattern down the centre of each one with gilt beads. Hang with brown worsted cord and balls.

Worth Trying.—It is said that a clove dropped into ink will preserve it from moulding, and that any essential oil will answer the same purpose. Russia leather, which is perfumed with the tar of birch, rarely becomes mouldy. A few drops of any essential oil will preserve leather from mould.

To Clean White Knitted Garments.—Take those not needing washing, being slightly soiled, place them in a pillow-case one at a time, sprinkle flour through it, and shake well, until it looks as bright as new. Borax is excellent to wash flannels with, dissolved in lukewarm water.—[Mrs. E. L. V.

Beefsteak with Oyster Sauce.—The steak should be about an inch thick, tender and juicy. Have the gridiron hot and rub with a small piece of butter to prevent the meat sticking. Broil it carefully and do not season it until done; then lay in a dish, cover tightly and keep hot. In a very little juice stew twenty or thirty oysters; season and add a little cream; pour hot over the steak and serve.

How to Clean Brass and Copper.—The following mixture will be found the best thing for cleaning brass, copper, tin, stair rods, taps, and even windows, and is quite worth the trouble of making once a year, as the quantities I give will last that time, and the best way is to store it in wide mouthed pickle jars of glass or stone: 1 pound whitening, 1 pound rotten stone, 1 pound soft soap, 1 teacupful vinegar, as much water as will make it a thick paste. Let it boil fully ten minutes, and when nearly cold add half a pint of spirits of turpentine. When you use it put very little on a rag, and rub the article you wish to clean well with it until it becomes bright, and then polish with a leather dipped in powdered Bath brick. Unless you use Bath brick it soon tarnishes, but Bath brick preserves the polish.—[H. B.

Miscellaneous.

HELEN OF TYRE.

BY HENRY W. LONGFELLOW.

What phantom is this, that appears
Thro' the purple mists of the years,
Itself but a mist like these?
A woman of cloud and of fire;
It is she; it is Helen of Tyre,
The town in the midst of the seas!

O Tyre! in thy crowded streets
The phantom appears and retreats,
And the Israelites, that sell
Thy lilies and lions of brass,
Look up as they see her pass,
And murmur, "Jezebel."

Then another phantom is seen
At her side, in a gray gaberdine,
With beard that floats to his waist;
It is Simon Magus, the Seer;
He speaks, and she pauses to hear
The words he utters in haste.

He says: "From this evil fame,
From this life of sorrow and shame,
I will lift thee and make thee mine!
Thou hast been Queen Candace,
And Helen of Troy, and shalt be
The Intelligence Divine!"

Oh, sweet as the breath of morn,
To the fallen and forlorn
Are whispered words of praise,
For the famished heart believes
The falsehood that tempts and deceives,
And the promise that betrays.

So she follows from land to land
The wizard's beckoning hand,
As a leaf is blown by the gust,
Till she vanishes into night!
O reader, stoop down and write
With thy finger in the dust.

O town in the midst of the seas,
With thy raft of cedar trees,
Thy merchandise and thy ships,
Thou, too, art become as naught,
A phantom, a shadow, a thought.
A name upon men's lips.

—*Atlantic, February.*

THE HELPLESS CHINESE LADIES.

I was quietly watching all the movements around me, and I saw an amah take a little sponge cup pudding into her hand, break it into pieces and feed her mistress with it. The same thing also happened with the fruit. A Chinese lady is most dependent upon her amah, she does nothing for herself; and they say that her garments are taken off by the amah at night, and that she is lifted up and put into bed like an infant.

Chinese ladies cannot understand us European ladies; they say, "You all same as men." They certainly do not admire us, neither our manners, nor our dress, nor our independence. They ask me why I do not dress like them, why I do not rouge, etc. The ladies were very abstemious, only tasting the champagne and sherry. The tea was evidently a great comfort to them as it was served in their own fashion. When our dinner was over, the ladies proposed that I should take them to the Shameen gardens, which are at ten minutes distance from the chaplaincy. You would have been diverted if you could have seen our party start from the house. The ladies wore beautifully-embroidered robes; the underskirt was in dark blue silk, with raised embroidery of shaded light blue flowers. The skirt sets extremely close, and is, in fact, very narrow; the front piece of it is laid on, and is stiff with embroidery. At the sides and back it is folded into tiny plaits, and the embroidery is worked on the outside of each plait. There was a border of pale blue shaded flowers round the edge of the ladies' skirts. The trousers were made in plain dark blue silk, and the tunic, in the same color and material, made with wide flowing sleeves. The throat and sleeves were edged with the shaded pale blue embroidery.

The ladies, on arriving, apologized that they had not on their best red costumes, saying that they could not wear them on account of their mourning. The two Miss Howqua's dresses were plainer in style than the dresses of the elder ladies. Their shining long hair was worn in long plaits, tied at the end with a blue ribbon. All my visitors (I mean the ladies), were small-footed excepting Mrs. Howqua.

On leaving our house I gave my hand to the latter in true Chinese style, and we started on our walk. I felt a little shy of stepping on to the public promenade with my Chinese friends. The young ladies hobbled on a few steps, but they soon became tired and mounted the backs of their amahs. The young married lady was carried in this manner all the way. I must say it is a most inelegant style of being carried. The lady passes her hand around the amah's neck, and places her knees in the hands of the servant, which are held out behind her. Our progress was very slow, and I believe the distance seemed immense to the ladies, who are wholly unaccustomed to walk outside their gardens. Mrs. Howqua rested on each bench by the way, and we took half an hour or more, to walk the short distance.

We returned home in the same style; and when we reached the chaplaincy the amahs handed the ladies long pipes, from which they took a whiff or two. The attendant stands behind and prepares the pipe. When it is ready, she puts the end of the long tube to the lady's lips, who takes one or two whiffs only. The ladies now enjoyed a quiet gossip with each other. I have not yet told you that the three younger children belonging to the widower were dressed in strict mourning. The little girls wore plain cotton tunics and trousers, and had no flowers in their hair. Their shoes were plain white, bound with blue. The little boy wore plain blue silk trousers tied round the ankle with blue ribbon; he wore also white shoes, and his tail was tied with blue. The gentlemen expressed much satisfaction with the dinner, and also with the wines to which I heard they had done ample justice. Mr. Howqua came up to me and said, "Thank you, No. 1 good dinner."

All were now in the verandah, and tea was again handed. The ladies sat apart from the gentlemen, not addressing them, only speaking to each other. They at last rose to take leave, and we ordered their chairs to be brought into the hall. With many bendings, nods and chin chins, they now entered their chairs, taking the children with them, and were carried off. The gentlemen left soon after, about 7 o'clock. They sent their visiting cards (which are made of broad strips of red paper, having the names written on the right-hand side), to us immediately on reaching their house. This is an Eastern custom, signifying that the guests have arrived home in safety.—*Mrs. Grey's "Fourteen Months in Canton."*

IN AN AUSTRALIAN FOREST.

Morning and evening the Australian forest is awake; at noon it is asleep. No greater contrast can be imagined than between the morning hours and those at mid-day. In the former, the very flowers seem to possess an active existence. Myriads of such, larger and more brilliant than those under English skies, load the air with the sweetest scents; magnificent tree-ferns wave their fronds or branches in the light breeze; on old stumps of trees great green and yellow lizards lie watching for their prey; the magpie throws her voice from the wattles, and possibly the lyre-bird in the denser scrub; and in the tall gums numberless parrakeets, parrots, rosellas, cockatoos, butcher-birds, love-birds, etc., are screaming and darting to and fro. But by and by the intense heat will silence all these and nothing will be heard but the chirp of the grasshopper and the shrill sound of some unseen insect. At twilight again there is a revival of life, but not of so cheerful a description. The cicadas shriek by myriads their deafening "p-r-r-r-r-r;" drowsy opossums snarl in the gum-holes, flocks of cockatoos scream as some great gray kangaroo bounds past them like a belated ghost. If there is marshy ground near, the deep boom of the bittern, the wail of the curlew, and the harsh cry of the crane, mingling possibly with those of a returning or passing flock of black swans, will add to the concert. In a moment of silence one may be startled by the mocking laughter of the jackass, or the melancholy "mo-poke" (or "more-pork") of the bird of that name. The dead of night is not so still as the universal hush of the burning noon.—*Chambers' Journal.*

SPONGE-GROWING.

The universal and increasing demand for sponges, and the unremitting drain to which all the best "fisheries" are subjected, has led to a partial dearth in the supply of these useful articles; but art, which has thus threatened the extinction of the supply, has in this, as in many similar cases, stepped in to restore the balance. It is only within the last few years that the real nature of the sponge has been recognized. In its natural state it is a disagreeable and almost repulsive looking object, the soft fibrous mass with which every one is so familiar being hidden beneath, and its intricacies filled up by a slimy, gelatinous substance which rapidly putrefies, and adds tenfold to the generally unpleasant nature of the thing. The tenacity with which these objects affix themselves to rocks and stones suggested the idea that they were a species of vegetable, though they really belong to the animal kingdom, and are allied to the anemones and other zoophytes, with the beautiful appearance of many of which the public aquaria have helped to make us acquainted. A sponge is nothing more than an animated stomach, which, though the very lowest of all forms of animal life, is endowed with more reason than the stomachs of the many so-called lords of creation, or mankind, inasmuch as it knows what is good and what is bad for it, and rejects the latter while imbibing only the former. The gelatinous substance, which forms the actual body of the sponge, being beaten and washed out of it, the fibrous skeleton is left in the state in which it is sold in the shops.

The search for these creatures employs an army of skilled divers, the principal sponging grounds being in the Greek Archipelago, and in other parts of the Mediterranean, in the Red Sea, in the Bahamas, and other parts of the West Indies, and in some of the islands of the Pacific. *The Colonies and India* gives publicity to a fact which is likely to diminish the dangers attending the operations of sponging, and at the same time to increase the available supply of sponges. It appears that two German naturalists have made the discovery that small pieces carefully cut from live sponges, and attached to boards or stones, and sunk in suitable localities, will grow, in a few months, into large sponges, as though nothing had happened. This fact is of the utmost importance to our sponge-growing colonies. Our contemporary suggests that a close time should be enacted in the Bahamas and other localities where sponges are diminishing in numbers; but with or without such a law, the possibility of growing sponges at will, and increasing their number indefinitely, in the manner indicated by the German naturalists, should soon set at rest any doubts as to a falling off in the supply of these invaluable articles. —*The Globe.*

FAMOUS REAL DIAMONDS.

The finest diamonds are clear and transparent as a drop of pure water. But besides these "brilliants of the first water," as they are called both technically and in ordinary conversation, there are colored diamonds of every sort and hue. A yellow shade is considered objectionable in a diamond; so also is a cinnamon color. Next to rose-colored diamonds green take rank in the market; next to green blue; and next to blue, black. The value of a diamond may, according to some writers on the subject, be ascertained by a regular formula, according to which the square of the weight in carats must be multiplied by a sum varying according to the condition and quality of the stone. If the diamond is of good water and of fine shape this sum may be put down at $10. If, however, the diamond be perfect in quality and also perfectly cut the sum to be taken as the basis of the calculation will be $30 or $40. Big diamonds have a larger theoretical value than small ones; but, as a matter of fact, diamonds of larger size have often had to be cut up before they could be disposed of in the market.

When in 1837 the Deccan booty, obtained by the army of Lord Hastings, was sold a magnificent diamond weighing 375½ grains, and of the purest water, brought at auction only $15,000. In the present day the finest diamonds are held by Portuguese, Spanish, French and English families in the order named; and the best market for them is in the United States. Among historical diamonds an important place must be assigned to the celebrated Pitt diamond, of which the weight was 430 carats. But after being cut—a process which occupied two years—it was found to have been reduced to the weight of 136 carats, and it was then sold to the Regent of Orleans for $675,000. Its present value is said to be $1,000 000, though it may be difficult to find a purchaser for it at that price. The Pitt diamond—or Regent diamond, as it was called after having passed into the hands of the Duke of Orleans—became one of the crown diamonds of France. It was destined to meet with strange adventures; for, after being placed by Napoleon on the hilt of the sword of State, it was captured by the Prussians at Waterloo.

A diamond of literally inestimable value, belonging to the King of Portugal, and of Brazilian origin, is said to be worth upward of $2,500,000; but this value is clearly not its value in exchange. For the historical interest attached to it no diamond can be compared to her Majesty's Koh-i-noor. Originally dug from the mines of Golconda, it passed to successive sovereigns of Central India, and in the early part of the fourteenth century was added to the treasures of Delhi. It remained in the possession of the reigning family until the invasion, in the eighteenth century, of Nadir Shah, who, seeing it in the turban of the vanquished Mahommed, proposed to him an exchange of headdresses, and, the polite offer being perforce accepted, bore away with him the priceless jewel. After the assassination of Nadir Shah, the "Mountain of Light" passed through the hands of Ahmed Shah, of Cabul, to Shah Soojah, who gave it as the price of his liberty to Runjeet Singh, ruler of the Punjaub. On the annexation of the Punjaub in 1849, it was stipulated that the Koh-i-noor should be surrendered to the Queen of England, who received it from the East India Company in 1850. At the great Exhibition in 1851 this famous diamond was found inferior to its glass model, and it was necessary to surround it with gas-lights in order to bring out its colors.

The Russians have a very good diamond known as the Orloff. It is about the size of a pigeon's egg, and at one time formed the eye of an idol in the Temple of Brahma at Pondicherry. Brahma was robbed of it by a French deserter, from whom it found its way to a Greek merchant established somewhere on the shores of the Mediterranean, who sold it to Count Orloff, at that time in command of the Russian Mediterranean squadron, for half a million roubles, an annuity of 20,000 roubles, and a patent of nobility.—*Pall Mall Gazette.*

AN AFRICAN EMPIRE.

The Paris *Figaro* has just published a further instalment of Count de Semelle's report of his travels in Central Africa. He was highly delighted with the Sultan Amrou, who resides in a fortified city, and who can place in the field 50,000 horsemen and 100,000 foot soldiers. The greater portion of this force, however, is only armed with bows and arrows, the rest having only flint muskets. The sultan, says the count, exercises absolute power, and treats travelers with the greatest hospitality. He found his majesty aware that there was another country as powerful and as rich as England—France—and adds: "Besides, Amrou is tired of that English policy which tends to restrain his power, and he is very willing to welcome the French and to facilitate their commercial relations with his people. Before my departure he gave me a letter for the president of the republic (the great warrior who had almost finished the conquest of North Africa), and which on my return, I handed to M. Grevy." The sultan "possesses to a high degree the sentiment of equity, and his empire is admirably administered." Theft, we are told, is almost unknown in Nuppe—probably owing to the manner in which it is punished. The accused are brought before the sultan, in presence of the people, and the prisoner found guilty of a first offence has his hand cut off and is paraded through the empire; a second offense is followed by the gouging of the left eye, and the third conviction entails the pain of death without sepulture. The following anecdote respecting this well-administered country makes heavy demands on the reader's faith. All the sultan's police come from a place called Haoussa, and these Haoussas parade the empire in small detachments, "arresting evil doers and inquiring after people afflicted with contagious maladies." When any such are discovered, they are seized, put to death, roasted and devoured.

Selections.

Slander, like some vile adder, has rustled in the dry leaves of fallen and withered hearts since the world began.—*Farrar's St. Paul.*

No way of being happy but by seeing ourselves miserable. When we find ourselves in danger of being lost forever, there is hope of our being made forever, and not till then.

Sinners convinced, must be encouraged, and that which is broken must be bound up; they must be told that, though their case is sad, it is not desperate; there is hope for them.

Wit loses its respect with the good when seen in company with malice; and to smile at a jest which plants a thorn in another's breast, is to become a principal in the mischef.

Good words do more than hard speeches; as the sunbeams without any noise will make the traveler cast off his cloak, which all the blustering wind could not do, but only make him bend it closer to him.

O Thou heart-searching God, who knowest the hearts of each individual, search and try our hearts, discover to us what is the ground of our confidence, preserve us from building on a false foundation, and suit Thy mercies to our several wants.—*Swety.*

Happiness is like manna. It is to be gathered in the grains and enjoyed every day; it will not keep; it cannot be accumulated; nor need we go out of ourselves, nor into remote places to gather it, since it has rained down from heaven, at our very doors, or rather within them.

Private prayer is the channel through which the Lord is graciously pleased to convey spiritual blessing to the soul. He knows all our wants, and, without our asking Him, could supply them in the best manner and at the best possible time. But He will be inquired of by the house of Israel, to do for them according to the exceeding great and precious promises He hath given.—*Hannah More.*

Nay, not sore the cross's weight,
Save to souls the cross that hate;
Souls that can with love receive it,
Childlike to their Father leave it,
May be still mid all its woe,
And a strange, deep gladness know,
Only self love murmurs yet,
Only sense and nature fret;
They refine, for they must perish
If the soul true life will cherish;
Light and dear the cross shall prove,
For it is the gift of love.

—*Tersteegen.*

Science and Art.

The Cluny Museum in Paris is about to be enriched by a fine collection of ancient arms.

The front of the left wing of Florence Cathedral was uncovered lately. This completes about one-fifth of the restoration entrusted to the architect, De Fabris.

The long-lost calculating machine has been recovered. Leibnitz invented and constructed it during his stay in Paris, in 1672. It would add, subtract, divide and multiply, and was the wonder of the time. This machine became the property of the Hanoverian Public Library, but long ago disappeared from among its treasures. All that was known about its disappearance was that it had once been sent to an instrument-maker at Gottingen to be repaired. It has now turned up again in the Gottingen Library, and, through the efforts of the librarian, has again come into the possession of the library.

The Morris, Minn., *Tribune* says: "A mirage, a phenomenon common in this locality during certain seasons of the year, was unusually distinct last Sunday morning, especially to the east. The timber and clearings in the Holmes City and Alexandria woods, distant some forty miles, was very plainly visible from this point, and the smoke from the houses in Alexandria could also be seen for a short time. The condition of the atmosphere was such that there was a double reflection, the first inverted and the second erect. This, we believe, is caused by the reflection and refraction on the denser medium of air. To the west the coteaus or bluffs along the Dakota line were quite distinct, and looked to be only ten instead of fifty miles distant."

REPRODUCING STATUARY.—A London firm has been exhibiting a new process for copying statuary, and specially intended for the enlargement, reduction or reproduction of the celebrated statues in the British Museum. The statue and the mass of plaster from which the copy is to be formed are so mounted on stands that they can be rotated upon a vertical axis, but they are so connected that both move through equal angles in equal times. The instrument employed for copying is simply an enlarged pantagraph; the tracing point is passed over the work to be copied, and the other point, which carries a suitable tool, removes the superfluous plaster from the copy. An exact reproduction, or an enlarged or reduced copy, of a celebrated statue is thus obtained, it is said, at a very low cost.

ENDLESS RAILS.—The idea of making a train lay down and take up its own rails as it moves along is not a new one, but an interesting realization of it is now to be witnessed in the Jardin des Tuileries, Paris. The system is that of Clement Ador. The rails on either side of the carriages consist of a series of jointed pieces of rail, with flat supporting pieces; they enclose the system of wheels, passing down over the front and up over the end wheels, and all the wheels have two flanges to prevent any derailment. In front the chains of rail are guided by two distributing wheels, which are governed by the traction, so that on pulling obliquely, right or left, the endless way automatically follows the same direction. At the end of the train, again, are two taking-up wheels, provided with differential motion to meet the difficulty of going in curves, which involves an extension of the rail on one side and a contraction of that on the other, so that whenever the curve (to six or seven metres radius) the way is regularly put down and lifted. From the mechanical point of view one is struck with the smallness of the force required to move a train thus arranged. In the Jardin des Tuileries the train consists of three carriages, capable of containing in all thirty children, and often full. These are drawn by two goats, which work thus for seven hours. The total load is about 1,000 kilogrammes, or rather more than a ton. To draw a like weight in three carriages on ordinary roads would require a dozen goats, four for each vehicle. (This is the number harnessed to the small carriages for children in the Champs Elysee). The economy of carriage, then, is incontestable. The normal speed is four to six kilometres, or three to four miles, per hour. The system is, of course, not designed for passenger traffic, but for goods, and in many places, with bad roads or none, might be very serviceable.

Personal.

Peter Cooper has expended $1,600,000 on the Cooper Institute.

Marshall MacMahon at home is occupied chiefly with his horses.

Theodore Thomas has resigned his position in the Musical College in Cincinnati.

Rev. Joseph Cook has suspended his Boston Lectures, and is going to Europe for a year.

Rev. Cowley has been taken to Blackwell prison, had his hair shaved, and dressed in prison-striped uniform. He will make shoes, and announces his determination to work hard and make the best of it.

Rev. R. L. Dashiell, D. D., a distinguished minister of the Methodist Church, at one time President of Dickerson College, died last week. His funeral took place in Newark, N. J., on Thursday.

Dr. James King, a leading physician of Pittsburgh, died suddenly in that city on the 11th inst., aged 65. He was army surgeon of the Pennsylvania Reserves, and afterwards Surgeon-General of Pennsylvania.

Emilio Castelar, the Spanish Liberal, is living quietly in Madrid, not despairing of the republic, working with all his might to disseminate liberal political ideas, instructing, stimulating and encouraging. He is 47 years old and unmarried, believing that a man devoted to his country should have no domestic distractions.

Lord Adelbert Cecil has been preaching to crowded audiences at Edinburgh. About a decade ago, Lord Adelbert, then an officer in the Rifle Brigade, was a well-known exhorter along the St. Lawrence and Ottawa rivers, along which he would cruise in his boat, with a tent to be set up as headquarters at night.

The Messenger.

REV. P. S. DAVIS. D. D, EDITOR-IN-CHIEF.

Rev. S. R. FISHER, D. D., Rev. C. U. HEILMAN, Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

For Terms, see First page.

WEDNESDAY, MARCH 17, 1880.

THE RENEWED ONSET, AND CHRIST'S VICTORY.

The season of humiliation which the Church is now celebrating, began with the temptation of our Lord in the wilderness. At the very outset the power of evil sought to misdirect the work of our Lord in saving our humanity. Distrust, presumption, a false idea of the Messiah's glory, the pomp of the world, were all presented to Him, yet the wiles of Satan were fully unmasked and his object defeated. But the trials of our Lord in this direction were not to cease there. The devil left Him *for a season*, to return again with seductive force and if possible *break the will* of Christ by assailing Him with sufferings and all the opposing forces of the world and of hell.

These temptations which sought to make our Lord quail and shrink from the awful load, all culminate against Him during Passion Week, ending on the cross wherein they were defeated and triumphed over, and our humanity glorified in His person.

It was a wonderful victory when the Captain of our salvation went forward "blotting out the hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities (literally tore their bands away from Himself), He made a show of them openly, triumphing over them in it." He "*perfected Himself*" through sufferings and entered into His glory. These two elements should engage the prayerful meditation of the Church at this time. Holy Scripture emphasizes this victory over the evil one despite of all with which he sought to obstruct the pathway of Him who came for our deliverance. "Now is the prince of this world judged." "Now is the Son of Man glorified." Indeed our Divine Saviour throughout His whole parting conversations with His disciples seems to dwell upon these two facts: that now the temptation of the devil completes itself against Him and is overthrown by the steadfastness of His love, and that herein He is glorified of the Father and glorifies the Father. This does not of course mean that all reference to the demands of justice and to a redemptive sacrifice are excluded, but our Lord views the whole mystery of the cross plainly as the culmination of Satan's wiles and powers, and the glorification of Himself in victory.

HIS SACRIFICE.

The sacrifice of our Lord Jesus Christ on the cross, was most real. It was vicarious and propitiatory in its nature and character. The "Moral Example" theory of the Atonement, as this is set forth by Dr. Horace Bushnell, will not do. It may be easy enough for Dr. Bushnell to give a particular definition of expiation, and then argue that no elementary idea of expiation entered into the death of our Lord—that His crucifixion was but a sublime exhibition of devotion. Some Trinitarians have indeed run into Tritheism, and placed the Father over against the Son, in such a way as to make Him seem a blood-thirsty avenger, rather than the God of Love, revealing Himself in the Son, for the redemption of man. They see nothing in Christ's sacrifice but a placation of Divine wrath, and that satisfied, there follows a forensic idea of justification, which need have no more effect on a man's character than the payment of his debts by another. There is no appreciation of the side which looks upon our humanity as *healed* by His stripes. But this wrong conception does not warrant the thought on the other hand, that there were no legal or moral difficulties in the way of man's salvation which required the payment of the penalty of the broken law, and the purging away of our sins. There was something needed in order that God might be just and yet the justifier of them that believe.

As we cannot properly underrate the incarnation, or the resurrection, or the ascension of our Lord Jesus, so, we cannot safely undervalue the shedding of that Blood, without which there could be no remission for sin.

THE BLOOD OF SPRINKLING.

The mere slaying of the victim on a Jewish altar, did not complete the transaction on the great day of Atonement. The High Priest was required to enter the Holy of Holies and sprinkle the Blood. So our Great High Priest must pass into the Heavens, and make the one true offering before the throne of mercy. It is a blessed thing that the work of our Lord did not stop with His sacrifice on the cross, but that He ever liveth to intercede for us. Without that, and the application of the Blood of sprinkling that speaketh better things than the blood of Abel, the awful mystery of Calvary would stop short of our needs.

RALPH WALDO EMERSON.

Ralph Waldo Emerson lately delivered an address before the students in the divinity Chapel of Harvard University, on "The Preacher." We can judge of this address only by a notice given of it in the *Boston Herald*. The writer of the notice classes George Fox and Theodore Parker with St. Benedict and Martin Luther, and then ranges Mr. Emerson with Fox and Parker—all men of "upper eyes," whose elevated position and advanced thought enables them to see far into the future, and who should, therefore have a hearing such as the old prophets deserved when they spoke to the Jews.

This is a wrong estimate to begin with. Fox and Parker and Emerson cannot be put in the same galaxy with Benedict and Luther; and besides, the two latter were not men who took much stock in human foresight. When St. Benedict fought with the corruptions of Pagan Rome, and Luther with the abuses of Papal Rome, each of these athletes contended against present evils, with the smoke and din of battle all around them, leaving the future to God, and with no attempt to penetrate it with the eyes of rationalistic philosophy. If ever men walked by faith, they did. St. Benedict had no idea of the great outcome of his work at Monte Casino, and Luther was satisfied to go like Abraham, not knowing whither he went, but content with knowing with Whom he was going. A Lutheran of the present day might take it as an offense to hear us say that we can prove almost anything by Martin Luther, but the declaration is perhaps a real compliment. The great leader of the XVI century, lived in a formative age, often had to feel his way, and was great enough to change his mind when dawning truth required it. The idea, for instance, set forth in one of the Theses nailed to the Church door, that it was a sin to say anything against the Pope, was an opinion that he notoriously gave up before many years rolled over his head.

But not to digress, Emerson's whole stand-point and temper of mind are essentially different from those of Martin Luther. Emerson is an eclectic philosopher of the transcendental type, who would as soon take his cue from human reason as from divine revelation. With him, even Christ is not divine, and the eternal verities of our holy religion are derided if formulated into creeds. He seems to think there are two kinds of believers, the hard, dry dogmatists, and generous "*thinkers*," who hold that religion "consists of justice, humility and the loving heart and serving hand," and he classes the men of creed with the former. This is in the face of all history. There have been those who have held theological dogmas as mere systems of thought. What they called faith, has been a mere predetermination of mind and will. For them, Christianity has consisted of mere orthodoxy; but true faith in the verities of creed has always influenced character and produced a corresponding life. This may be noticed even among those whose tenets may have been one-sided. Whatever we may think of such men as John Calvin and Oliver Cromwell, the sturdy traits of their followers will be recognized. But in the broader view, the difference between Christianity and Paganism must appear, and nowhere have "justice, humility, and the loving heart and serving hand" been more apparent than where the former has prevailed.

Yet because the Church is a net that gathereth of every kind, because all men have not lived up to the standard of Christ; because she is still leading a mixed, militant life, not yet ready to be presented without "spot or wrinkle or any such thing," the truths she believes are to be set aside and humanity brought to perfection without Christ. "The next age," says Mr. Emerson, "will be hold God in the ethical law, and will regard natural history, private fortunes and politics not for themselves as we have done, but as illustrations of those laws, of that beatitude and law." The "Ethical law" which Mr. Emerson is trying to grasp is to take the place of the Personal Christ. History is travestied by saying that He has done nothing to bring men with their opinions, property and life to His altar, and the "Ethical law" is to make good His failure.

Concerning those who contain in themselves the activity of to-day, and the assurance of to-morrow, Mr. Emerson says: "I see movement, I hear aspirations, but I see not how the Great God proposes to satisfy the heart in the mere order of things. The oracle does not yet emit any light on the mode of individual life. A thousand negatives it utters, clear and strong on all sides, but the sacred affirmative it hides in the deepest abyss."

This reflects not only upon the lives of men, but upon the objective revelation of God. That has given no ray, and the light is to be found in "generous emotions"; "the open secret of the world is the art of subliming a private soul with aspirations from the great and public and Divine Soul from which we live."

It is no wonder that Mr. Emerson's eulogist should say that this is too Emersonian, too ideal, for practical life. We cannot understand it. It is worse than Augustine's vain gropings for truth in the labyrinths of Manichean philosophy; but Mr. Emerson's way to the light is by a leveling process. He tells the embryo preachers "When there is any difference between the platform of the pulpit and the floor of the parlor you have not said all which you should say." The charm of the study of religion is "in finding the agreements and identities in all the religions of men;" and this essential thing he looks for in a theologian: "that he shall be broad in his sympathies—not to allow himself to be excluded from any Church." And this all without Christ as the One in whom humanity is to be re-headed, and through whom alone, universal love is possible.

We do not feel much like trusting to the "upper eyes" of such men. The humblest minister of the gospel who preaches Christ and Him crucified, will do more for humanity, than the Concord philosopher, with all the lesser lights that speculate in the "Orchard Cottage" in New Hampshire.

THE GUARDIAN.

The April number of this Magazine has left the press. It is full of matter bearing upon this season in the Church year. Besides the usual notes and selections, the Editor furnishes a translation of an account of "Whit Sunday in Wurtemberg." Prof. Dubbs' article on "The Office of the Organ," Bishop Coxe's "Easter Madrigal," and Dr. Krauth's translation of one of Paul Gerhart's Hymns, will be appreciated. The whole number is good. The Sunday-School Lessons, of course, form a prominent feature of the work.

THAT THANK-OFFERING.

We call especial attention to the appeal published in this issue of the MESSENGER, by the Executive Committee of the Board of Home Missions, in regard to the proposed "thank-offering" to God, in view of the results of the late Peace Commission. There has, evidently, been an interest in this subject, ever since the Commission met, and pastors and people have been waiting only for some plan of co-operation. Such a plan has now been given. It proposes that the time, beginning with Easter, and running through the Pentecostal season, on to the end of June, be set apart for special contributions for Missions by all members of each congregation.

The time is long enough to allow pastors and consistories to carry out the work practically, and we hope they will enter upon it with zeal worthy of the cause. It will not be sufficient simply to announce the collection, and lift it on a given day. There should be a thorough canvass in advance of this. Every man, woman and child should be seen personally, and so interested in the matter as to be willing to contribute something. The success of the movement will depend largely upon the number of persons who bring their offerings. Pastors and consistories should systematize the work, so that if they are not able to reach all themselves, they may do so by committees. It will be well if every person, old and young, male and female, has some duty assigned to him or her, which will require activity. Nothing excites so much interest in any matter, as *doing* something for it.

Let missionary meetings be called in the various congregations, to hear of the wants of the Church; to organize for work, and to report progress from time to time. These meetings will help to enliven the people, and, by the blessing of God, prove of vast benefit. If the appeal of the Executive Committee is heartily and universally responded to, the results will be surprising.

THE METHODISTS.

The Methodist Conferences here in the East are now in annual session. They are large, influential bodies, containing many alert men, and are pushing their Church work with a wonderful degree of activity. Their episcopal system has many advantages, and tells with power in carrying their plans into practical execution. All their outward work is reduced to system, and made a matter of *discipline*, for which a man is held as strictly accountable as he is in matters of faith.

We have been strongly impressed with the organization and operations of their Church Extension Society, of which we gave some notice a month or two ago. Their church buildings seem to be crowding upon each other in such a way as to require some general supervision in the matter of choosing localities. Last week the Philadelphia Conference in session in this city adopted the following resolution:

Resolved, That we respectfully request the General Conference to adopt and incorporate in the Discipline of the Church a law creating a board or committee on the location of churches, and that we recommend the following:—

Each annual Conference shall annually elect a Board on the Location of Churches for each district within its bounds. This District Board shall be composed of four ministers and five laymen, and its duty shall be to consider the question of the proper location of proposed churches, and to endeavor to prevent the selection of improper sites, and no organization in the district shall be recognized as a Methodist Episcopal church which locates itself contrary to the recommendations of said board, unless the decision of the board be overruled by the Annual Conference.

One cannot but notice, however, that there is a pressure made to bear, which is likely to change the whole system under which they have gone on to enlargement. This may be because it is thought the times demand something more elastic, or because the harder features of circuit preaching have become wearisome; but at any rate they are gravitating towards settled pastorates. The arguments against the "itineracy" are listened to as well as those in favor of it; pastors in many instances are chosen by congregations before they are appointed by the Bishops, and nearly every star of any considerable magnitude knows the point from which it is to shine, before the announcements are formally read.

A great desire is expressed just now by many to have the "term limit" removed. The *Methodist* thinks it is a mistake to suppose that this comes only from a few rich churches in the East, and says:

"The Minnesota Conference, for example, elected a delegation which is described as 'solid' for the change. The St. Paul and Minneapolis Preachers' Meeting has recently discussed the subject thoroughly, and by a three-fourths vote asked for the removal of the limit. We are also assured that nearly all the Upper Iowa delegates are in favor of the change. The explanation is very simple. These conferences find themselves at a disadvantage in the growing towns of those States, the time-limit interfering with plans for the development of Methodist work. Besides, many of the preachers are persuaded that with our fine supervisional machinery we are able to place every man where he will do the most good. In short, they believe that the ideally best is attainable in our pastoral system."

Again it says: "An esteemed correspondent writes on another page: 'The itineracy should be a uniform arrangement for the whole work.' If it 'should be,' then it will be well to begin at once to make it so. We have, for example, a large number of ministers who are not subject to the time-limit; and it is worth remembering that, relatively to their numbers, these ministers do twenty times as much law-making as the rest of the ministry. It is also worth remarking that, as a general rule, these unlimited brethren are in favor of limiting the pastors. In other words, like all other aristocracies, this one votes to protect its monopoly."

DR. FISHER'S HEALTH IMPROVING.

Dr. Fisher is among his friends in Virginia, improving in health. He expects to go to North Carolina this week, and we hope he will have a "good time."

QUESTIONS ANSWERED.

A correspondent wishes us to answer the following questions in the MESSENGER:

1. If an elder or a deacon dies while in office, is it customary to hold a special election, or to put in his place, the candidate who received the next highest number of votes at the last annual election? 2. If an acting deacon puts away his wife, should he be chosen to fill that office a second time?"

The member of our editorial staff, who is a recognized expounder of the constitution, is away from home, and we would not undertake to answer all the inquiries that might be put to us in regard to such things, but the above questions, it seems to us, are of easy solution. 1. There is nothing to warrant a congregation in filling the place of an elder who dies in office, by giving the eldership to the candidate who has received the next highest number of votes at the previous annual election. Plainly, a new election would be required. Any other course might set a bad precedent and give rise to disorder, to say the least of it. 2. No deacon, or any one else, has a right to put away his wife, save for the cause given by our Saviour, and if he does so on any other ground, he is not fit to be a member of the Church, much less an office-bearer. It depends, entirely, upon what led to the divorce.

SOMERSET CLASSIS.

At a special meeting of the Somerset Classis, held February 20th, the following business claimed its attention.

The resignation of Rev. A. E. Truxal, as Treasurer, was received and accepted, and the Rev. S. R. Bridenbaugh was elected his successor. The committee on the preparation and publication of the History of the Reformed Church in the bounds of the Somerset Classis, reported progress and was continued.

The Somerset charge was divided by uniting Trinity and Sanners with the New Centreville congregation, forming the new charge called Centreville, leaving Levansville with Somerset as the Somerset charge, thus forming two desirable fields of labor.

The pastoral relation of Rev. A. E.

Truxal with the Somerset charge was dissolved, and he was dismissed to the Westmoreland Classis. His long pastoral relation with this people, and his acquaintance with the membership of the Reformed Church throughout the Classis, caused many regrets that these ties must now be broken. As a co-worker with his ministerial brethren he has proved himself to be one of the most pleasant, self-sacrificing, and faithful members of Classis, and has endeared himself to all. He will prove himself a worthy successor to the faithful pastor who has labored among the people of Irvin station whither he goes with many well wishes. H.

NEW SUBSCRIBERS.

Our enterprising agent, Mr. Binkley, has been at work in Mahony city, where Rev. H. A. Keyser is pastor. He has sent in 22 new subscribers for the MESSENGER; 20 for the *Hausfreund*, and 2 for the *Review*. This is another illustration of what can be done when pastors have a heart in the matter, and co-operate in the work. But effort is necessary. There is no use to try to make the team go by throwing up the hands and calling on Hercules. The shoulder must be put to the wheel.

Among the Exchanges.

The Encyclical Letter of Leo XIII. on the nature and sanctity of marriage, and the fallacies of those who would reduce it from a religious to a merely civil rite is a very long document, occupying as it does twelve columns of an Italian newspaper. Some of its points are as follows: "Be it your principal care that the people abound in the precepts of Christian wisdom, and that they fail not to remember that marriage was originally instituted, not by human will, but by the authority and command of God and under the condition that one man be wedded to one woman; while Jesus Christ, the author of the New Testament, transferred it from a natural function to a sacrament, and attributed to His Church all legislative and judicial control of it as a binding instrument. Be it likewise brought home to all that if among the Christian faithful any man or woman be wedded without the due sacrament their marriage shall be an unjust one; and although it may have been contracted in conformity with civil law, yet it can have no more binding virtue than any custom or rite introduced by civil legislation. In the daily-increasing confusion of opinions, this also it is necessary to know, that no man has power to dissolve a *marriage ratified and consummated between Christians*, and that therefore those are manifest criminals who, once bound in wedlock, shall from whatever cause contemplate a new marriage before the first one has been dissolved by death. And if matters have reached such a pass that living together shall appear no longer possible, then the Church permits the twain to live the one apart from the other; while, with the use of such conciliatory measures as they require, she seeks to mollify the hardships of separation, nor ever ceases to ply her mediating task, nor ever despairs of ultimately reconciling them as man and wife. Special heed must be taken that marriages be not lightly contracted with non-Catholics, for it is hardly to be hoped that minds at variance on the subject of religion will agree in other things. Nay, marriages of this kind are clearly to be avoided, if only for the reason that they furnish occasion for a forbidden communication in things sacred, are fraught with peril for the religion of the Catholic spouse, obstruct the proper education of the children, and often lead the mind to hold all religions as equal by the removal of the only touchstone of what is true and false. Finally, well aware as we are that no one is beyond the pale of your charity, we commend to your authority, faith and piety, venerable brethren, all those wretched ones who, carried away by lust, and heedless of their own salvation, lead a lawless life without the tie of legitimate matrimony. In recalling them to their duty, put forth your steadfast endeavor so that when by your salutary interposition they feel they have acted wrongly they may in penitence for their evil courses be induced to enter by the Catholic rite into marriage that is just."

We clip the above from the *N. Y. Tribune*. Speaking on the general subject, the *Baptist Weekly* says:

The Romish Church must be credited with inflexible adherence to the Scriptural law of divorce, and a commendable regard for the sanctity of the marriage relation. While Protestants do not exalt marriage to a sacrament, they do recognize it as a religious as well as a civil contract; but they are not so rigid in guarding and enforcing its obligations as Romanists. The grounds for divorce which are coming to be widely sanctioned among us are clearly unscriptural, and if the Pope's children need an Encyclical letter on the sanctity of the relation, much more is there need of a strong Protestant deliverance on this subject.

The advance guard of the "Salvation Army," that has been stirring up things in England for a year past, has arrived in New York. Here is an account of the movement and a statement of the commissioner:

Among the immigrants who arrived by the steamship Australia from London yesterday were eight persons—one man and seven women—dressed in peculiar uniform, with red bands around their hats and an inscription in gilt letters, "The Salvation Army." They carried two silk flags. Their coats (loose patrol cloaks) were trimmed with red cloth, and on the collar was the letter "S," in gold for the captain and in red for the lieutenant. Their names and titles were—G. S. Railton, Commissioner for America; and Sisters Captain Westbrook, and Lieutenants Coleman, Evans, Morris, Pearson, Shaw and Price. They attracted much attention by their singing, prayers, and religious services while in Castle Garden.

Commissioner Railton said to a reporter:—"We come here for the purpose of extending the work of the 'Salvation Army,' and will make our headquarters in New York. The organization is an army of men and women mostly belonging to the working classes, and many who have been brought to Christ by its instrumentality from lives of immorality and ruffianism, and who are now glad to spend all their leisure time in making known their salvation to others. The Rev. William Booth, formerly a Methodist minister, was led to establish the mission by noticing immense multitudes in London that went to no place of worship, and for whose conversion no special efforts were made. He took a stand alone in the open air, in the east end of London in July, 1865, and on September 30, 1879, had enlisted 122 corps under the commands of 195 officers. These were using for services weekly, 148 theatres, music-halls, warehouses, and other buildings, and were holding open-air services at the rate of 45,000 annually, and indoor services at the rate of 60,000. There were 257 persons employed as officers, ministers, missionaries, colporteurs, and Bible women, and 3,256 others ready to do service at any time. Our work is not sectarian, since we seek those who have no religion; and our service is that of the early Methodists, so far as doctrine and principles are concerned; but our form of service is what might be called here an 'experience meeting.' We have no regular preachers, but simply teach the converts to speak from their own experience, which has the best effect on the class of people we hope to reach. It is not a society of unruly religionists defying or rushing into conflict with order, law, and society, and coveting a cheap martyrdom; nor is it a new sect or church, but an army for missionary purposes, and we hope to convert workers here that we can send all over the United States."

These people correspond to the "Temperance Crusaders," who operated in our western cities some time ago. They are irregular and noisy, and are not likely to effect much permanent good.

Communications.

A SPECIAL APPEAL.

To Pastors, Congregations and Sunday-schools:

The Executive Committee of the Board of Home Missions of the General Synod of the Reformed Church in the United States, with the knowledge and approval of the members of the Board, hereby, after due deliberation, and in answer to a responsive feeling evidently abroad in the Church, and as representing the whole Church, in a sense, on the subject of Home Missions, sends out this Circular Letter to all the Ministers, Pastors, Consistories, Congregations, and Sunday Schools, with greetings in the name of our Lord Jesus Christ.

Dear Brethren: It is known to you all that the General Synod, convened at Lancaster, Penna., *in May, 1878*, inaugurated a movement in behalf of peace for our Church. As then ordered, a Commission of Ministers and Laymen convened at Harrisburg, Penna., in November, 1879, and, after a week's prayerful deliberation, found itself unanimously able to give forth a basis of peace for the whole Church. This happy result is hailed with joy. It seems only right and proper now that some opportunity should be given to all our ministers and people to manifest their gratitude in a practical way to the Head of the Church. And in what way better than in behalf of the Home Missionary cause can we show our gratitude?

The word spoken to the Apostles is especially applicable to our Church now: "Go ye into all the world and preach the Gospel to every creature." A Church, a congregation, an individual without a missionary spirit needs revival. The missionary work is the life of the Church.

We have missionaries in the field East and West; but we ought to have more. Those we have are meagerly supported, and some of them are sadly in want. All the missionary treasuries are empty!

Let thank-offerings be made. Let us seal our gratitude for the spirit of peace with our work. "Faith without works is dead." Let every minister make an offering; let every elder make one; let every deacon make one; let every confirmed member make one; let every baptized member make one; let them all bring their gold and their silver; let the widow and the fatherless bring their mites and cast them into the treasury, an offering unto the Lord. Let each give according to his several ability as God hath prospered him.

Let Pastors and Consistories see to it that this matter be spoken of in the ears of all the people. Let proclamation be made thereof diligently in the courts of the Lord's house, in the chapels and Sunday School rooms. Let times and seasons be fixed upon when the offerings shall be gathered in.

Our Reformed Church now numbers in the aggregate of baptized and confirmed members 250,000 souls. Let the average contribution from each member be but *twenty cents*, and we shall have the sum of $56,000, (which, in the judgment of this Board, should be the amount of our offering in this joyful period) to lay upon the altar of the Lord for the suffering cause of Missions among us.

We further recommend that the times for making this *thank-offering* for Home Missions in gratitude to God for the spirit of peace that has come to prevail among us, begin with the ensuing Easter season, and extend through the season of Pentecost to the end of June. Let the offerings be given into the several treasuries of the Classes, and Synods, and of the General Synod for Home Missions.

Brethren: May the Grace of our Lord Jesus Christ be with us all. Amen.

J. O. MILLER,
Pres't Board of Home Missions of the Gen. Synod.

J. A. PETERS,
Secretary.
CHARLES SANTEE,
Treasurer.
JOHN KUELLING,
GEO. H. JOHNSTON,

LAYING OF A CORNER-STONE.

Rev. J. Hannabery writes from Ridgely, that he expects to lay the corner-stone of a new church on the 21st inst. The pastor has labored hard, helping to chop the timber for the frame-work, and his energy will doubtless bring the work to completion. The building is to be fifty feet long by thirty-six wide, and will have an alcove for the pulpit.

TO THE MEMBERS OF THE CLASS OF 1860 IN F. & M. COLLEGE.

It is proposed to hold a re union of those who belonged to the class of '60, in connection with the next Commencement of F. & M. College. Will those who at any time were members of the class write to either of the undersigned, stating whether they favor the proposed re-union; whether they will be likely to attend; and will they also make suggestions as to a programme? We hope there will be a hearty response, and that after twenty years those of us who are living may meet again to revive the memories of College days, and cement more firmly friendships then formed.

Address J. W. LOVE or
C. R. DIEFFENBACHER,
Greensburg, Westmoreland Co., Pa.

ALMANACS FOR 1880.

A small supply of the English Almanac still on hand. Please send for them. Prices as follows:

12 copies,	$0.60
50 "	2.35
100 "	4.50

When sent by mail, ten cents per dozen must be added for postage.

Married.

On the 18th of Dec., 1879, by the Rev. J. Hannabery at Maple Cottage, Ridgely, Mr. Geo. W. Bowers to Miss Permilla Lesnett.

On the 2d inst., by the same, at the home of the bride's parents, Mr. Quintus Hornboger to Miss Ella Wiley.

Near Mt. Clifton, Va., March 4th, 1880, by Rev. B. R. Carnahan, Mr. John W. Wenger to Miss Anna R. Tisinger, both of Shenandoah Co., Va.

At Merwin, on the 2d inst., by Rev. J. Detterer, Mr. John S. George of Burrel Township, to Miss Nannie Frederick of Allegheny Township, both of Westmoreland Co., Pa.

On the 6th inst., by Rev. G. W. Roth Mr. John Sizafoos to Miss [illegible], both of Alexandria, Bucks Co., Pa.

At Georgetown, Md., by Rev. O E. Lake, Feb. 24, 1880, Charles J. Smith to Miss Laura V. Warrenfeltz, both of Frederick Co., Md.

March 2d, at the residence of Rev. O. E. Lake, by the same, Westly Gobver to Miss Regina Thorpe, all of Frederick Co., Md.

March 3d, at same place, by the same, John Wm. Neighbours to Miss Villa Belle Ramsburg, both of near Frederick City, Md.

March 9th, 1880, at the residence of the bride's parents, by Rev. D. W. Gerhard, John S. Weidler of Manheim Township, to Miss Mary J. Sheaffer of Ephrata Township, Lancaster Co., Pa.

By Rev. J. T. Rossiter, pastor of First Reformed Church of Baltimore, Md., Wednesday evening, March 10 h, 1880, at 204 N. Calvert St., Mr. George T. Parker to Miss Ella E. Burgess, both of Washington, D. C.

Obituaries.

DIED.—On the 4th inst., in Erwinna, Bucks Co., Pa., Hannah Samsel, aged 24 years, 4 months and 22 days.

DIED.—In Georgetown, Md., Feb. 23d, 1880, Lawrence Emery, child of John D. and Emma V. Saylor, aged 1 year, 9 months and 17 days.

Interred in Woodsboro Cemetery, Rev. O. E. Lake officiating.

"Thy little spirit pure as light,
Saved by Redeeming love,
Has taken its eternal flight
To better worlds above." L.

DIED.—Feb. 23d, Samuel S. Leidy, aged 69 years and 7 months. Thus another good and faithful member of our Church has gone to rest, and has left a memory that is blessed indeed. He served the Church already as deacon and elder in the old Indian Creek congregation, and when eighteen years ago the Leidy's congregation was organized, he was one of the first and among the prominent to help the young congregation, which he from the beginning served as elder, representing the charge and Classis at meetings of Classis and Synod, and during the closing years as a faithful trustee. As he lived, so he died, calm, peaceful. PASTOR.

DIED.—On the 4th of March, 1880, John Stump, Sr., aged 77 years, 8 months, 19 days.

Father Stump was born in Berks Co., Pa., and was baptized by Rev. Hendel. Whilst quite young he emigrated with his parents to Westmoreland Co., where he was confirmed in Rev. Dr. Hacke's first class of catechumens. The profession of faith which he then made, he honored by a quiet, unobtrusive life of faith. Upright in all his dealings, charitable in judgment, his walk and conversation was as becometh the child of God.

Such a life could not be without its good influences, manifest especially upon his children, who living in the bosom of the Church, mourn not as those who have no hope. "Let me die the death of the righteous," C. R. D.

DIED.—Feb. 12th, at Pottsville, Pa., Bessie E., the only daughter of John P. and Elizabeth Stein, at the age of 4 years, 8 months and 26 days.

Bessie was an interesting child, and tenderly loved by all who knew her. She was a regular and faithful attendant of the Sunday-school. Every Lord's day could she be seen, having her little brother Eddie by the hand, going to the sanctuary to join with the Infant Class in singing the hymns of praise, and in reciting the lesson for the day. Unexpectedly she was visited by a sore disease; the only symptom of its approach was a languid and tired feeling.

Previous to her illness, she had in company with her mother, made a visit to her grandpa, and before the close of the following day, her spirit took its departure to that happy home where the weary are at rest.

The hearts of the parents were seeking the comfort of Jesus, and the cry went forth saying, Come and lay thy hand upon her, and she shall live, and the answer came back on the wings of the Spirit, Weep not, the child is not dead, but sleepeth. J. P. S.

DIED.—Near St. Paul's Church, Washington Co., Maryland, Feby. 29th, Mrs. Hannah Caroline Ditto, aged 74 years, 5 months, 27 days.

This aged servant of the Lord was permitted to enjoy a good old age, and was at last gathered home as "a shock of corn cometh in its season." Born and raised in the community in which she died, in early life she was catechized and confirmed at St. Paul's Church, and remained a useful and active member of the Reformed Church during her long and eventful life, and passed to her final rest in the triumphs of a Christian faith. Though paralyzed, and unable to attend church the last four or five years of her life, she received the Holy Communion at her home. Since my pastorate of 14 years, she has not missed one communion season, and but the last week of her life at the regular communion season of the congregation, she partook for the last time of the sacred emblems of the broken body and shed blood of the Redeemer. Her husband preceded her to the eternal world a number of years ago. She has raised a large family, in whose spiritual and temporal welfare she took a deep interest. Her home was a sacred gathering place to her children and grand-children, in which they were ever welcome, and where the toils, sorrows and joys of life were so often recounted. But what is a home when mother is gone? The surroundings may remain, but the spirit of home has fled. In her death the Church loses a useful member, the community a beloved citizen, and the children an affectionate mother. But our loss is but her gain. She has gained her anxiously waited-for release. Her funeral was attended by a large concourse of relatives, friends and neighbors, and improved by a sermon from Ps. 71: 9, by the writer. Now while she rests in peace and sleeps in Jesus, it is ours to take the lessons of this dispensation of Divine Providence. May her good example, her prayers and her sacred memories have their desired influence with those who survive her, that when this changing life shall end to us, we may meet her in that heavenly home! G.

DIED.—On the 27th ult., in Williamsport, Lycoming Co., Pa., Peter Heller, aged 72 years and 4 days.

The life and death of this aged father and brother, seem to call for more than a brief announcement of his death. His grandfather, on his father's side, was a soldier in the Revolutionary War, at the close of which he settled on a portion of pension land, some distance east of Sunbury, in Northumberland Co., Pa., where he lived to the close of his life. Two sons and two daughters were born to him; one of these sons, George Heller, was the father of our deceased brother. He also settled on a piece of land near his father; and here he rescued a home for himself from the forest, which after ten years of hard toil, and after erecting buildings and surrounding himself with a family, was, by the bringing forth of a prior claim and title, swept from under him.

He afterwards removed to Centre Co., Pa., where he lived and labored for some time, on a piece of land to which he had been assisted by his father-in-law. Some time after this, in the hope of improving his worldly circumstances and securing a better competency for his family, he made his way to Ohio, his family, for the time being, remaining in their old home in Centre Co., Pa., until such time as the way might be prepared for their ultimate removal. Whilst engaged in this new enterprise, he met his death in a most singular manner. A man on horseback one day passed the place where he was at work, and shortly afterwards the horse came running back without its rider. Mr. Heller succeeded in catching the horse, and fearing some accident had befallen the rider, mounted the horse and went in search of the missing man. He had not gone very far, when the horse's feet became entangled in some roots and stumbled, and threw Mr. Heller with such violence against a tree, that he survived but a very short time. The other man was also found afterward, not far away, and he had met a similar fate, having evidently been thrown from the same horse.

By this singular providence, the subject of this notice was early deprived of his father, and by the selfish cupidity of others, exercised in the settlement of his father's estate, he was also left poor. He was, however, surrounded by Christian influences; was early instructed in the doctrines of our holy religion, if we mistake not, under the early ministry of Dr. Schneck, deceased, and, by the rite of confirmation, was admitted to full communion in the Reformed Church, of which he remained a faithful member to the day of his death.

When still a comparative youth, he was apprenticed to the trade of a chair maker, which trade he pursued with unflagging industry to a comparatively late period of his life. In December, 1832, he was united in holy wedlock at Boalsburg, Centre Co., Pa., to Sarah Swinehart. Both the officiating minister and Brother Heller's companion have long since fallen asleep, the latter in October, 1870. There were born to the deceased nine children, four sons and five daughters, all of whom, except one daughter, who was early gathered home, still survive their parents. One of these is the Rev. A. J. Heller of Arendtsville, Adams Co., Pa.

Father Heller was a faithful and consistent Christian and a good citizen. He possessed a well balanced mind, a retentive memory, a vein of good common sense, and great firmness in the way which he honestly believed to be right. Considering the limited educational advantages of his early life, he was well informed and intelligent. His fellow-citizens expressed their sense of appreciation of his worth, by electing him for three terms in succession as Justice of the Peace; and though numerous appeals were taken at different times from his decisions, it is said that not one was ever reversed. He served with acceptance at various times and in various places as Superintendent of Sunday-schools, and for a number of years in the active Eldership in the Reformed church at Williamsport. His praise is, that in all these relations he was faithful. It is the testimony of his pastors and fellow-church members, that he was an intense "hearer" of the Word, and that he seemed always to receive the preached Gospel with peculiar relish. He only ceased his visits to the sanctuary, when the enfeebling influences of old age and other infirmities confined him to the limits of his home.

In the education and especially in the religious training of his children, father Heller was peculiarly blessed and fortunate. As a most happy result, his eight surviving children are faithful and active members of the Reformed Church, one being an honored and useful minister of Christ in said Church. These frequently expressed in the most affectionate manner to their father, during his life, especially near its close, and to others, their gratitude to him for what he had done for them in their moral and religious training. About a week before his end came, seven of his children, including the Rev. A. J. Heller, (one daughter not being able to be present,) together with a fellow elder and his pastor elect, participated with him once more in the blessed communion of the Lord's Body and Blood. Thus, with nature's dissolving work near at hand, the already subsisting bonds of immortal life and love were once more strengthened for the final conflict.

Brother Heller, from the nature of his infirmities, suffered more or less for some years, and his sufferings during the last months of his life, seemed daily to increase in severity; but in the midst of all his sufferings, and under the conscious feeling of sinking nature, he ever expressed his firm faith in his Redeemer as all that was left to him. "Other refuge" he sought none. Without ceasing, indeed, his heart seemed lifted to God in prayer. His children, too, vied with each other in untiring attention to their only remaining parent, thus comforting him and smoothing his pathway to the land of the blessed. At last, after a long and painful conflict, it pleased the Dispenser of life and death, to send the coveted relief and to take him home; and thus, on the 24th ult., late in the afternoon, in the midst of his children and other Christian friends, he fell asleep in Jesus as calmly and gently as an infant nestles itself upon its mother's bosom.

On the following Friday, February 26th, in the afternoon, after appropriate services at his residence, followed by his children and pastor and other Christian friends, his remains were borne by way of Lock-Haven and Millhall, to a cemetery not far from the latter place, and were there committed "to the ground, earth to earth, dust to dust, ashes to ashes," by the side of his companion in life, who had been laid to rest there a little over ten years before, in a lot prepared to some extent at least, by his own hands, for this very purpose. In his own grave, therefore, among his kindred and former neighbors, his remains await the glorious morn that shall awake them to life and immortality.

We cannot here claim space to sum up the many useful lessons to be drawn from the life now described. Let each reader do this for himself, and let us all pray to God to make us meet for the death of the righteous. To the children of the deceased his life and the manner of his going will not only be a source of unspeakable consolation, but his memory will be sacredly cherished by them, and its mysterious power and influence will ever fall, like the dew upon Mount Hermon, with ever quickening effect upon their hearts and minds. May God preserve them in the blessed fellowship of His Church on earth, that it may attain to communion forever with those who have gone before! J. H. D.

Acknowledgments.

HOME MISSIONS.

Received from Joshua Albaugh, Supt. of S S Union chapel cong at Ches't Grove, Md,	7 00
Rev T A Huber, Broadheadville cong, 3.92; Salem Ref cong, 6 08,	10 00
Rev H Mosser, Treas, &c, from Bernville cong, 15.00; Leesport cong, 12.31; Mohrsville cong, 15.10; Spieces cong, 16 34; Bern cong, 45.05; Alsace, 16.20; Rev J Cal. Leinbach, 1.00,	121 00
Rev. Wm M Deatrick, Treas, &c, from Friend's Cove chg, 17.00; Orbisonia Miss., 10.00; St Thomas, 15.77; Kieffer's, 9.06; Upper Strasburg, 6.43; Pattonville, 11.19; Yellow Creek, 6.31,	75 76
Rev H W Hoffmeier, Bedford, Pa,	1 00
do W A Haas, Treas, &c, from Brittany chg. 4.60; Mifflinburg, 12.00; Centre Hall, 17.20; Selins Grove, 2.42,	36 02
Washington Classis, per Rev H Mosser, Treas, &c, from Zion's Ch, 1.00; Bethany Orphan Home cong, 1.00; Spieces cong, 2 27; Rev. W A Haas, Treas, &c, from Nittany chg, 4.00; Mifflinburg, 7.00,	15 27

WM. H. SEIBERT, Treasurer.

Note: The special collection received per Rev. Wm. M. Deatrick, from Mont Alto congregation should have been $24 75, instead of $14.75, as acknowledged in issue of 25th ult.

FOREIGN MISSIONS.

Received at Harrisburg, Pa, from S Sch St Peter's Ref Ch, Mt Pleasant, Pa, pastor S Z Beam,	$3 60
Weymer Miss. Society, Ref Ch, Hagerstown, Md, W H McCardell, Treas,	5 00
St John's Ref Ch, Hudson, Indiana, per Rev H Bair of Angola,	5 63
Trinity Ref Ch, Tama, Pa, per Mr D Schepp,	5 00
S Sch Ev. Ref Ch, Baltimore, Md, pastor Eschbach, per Rev S S Miller, Treas Md Classis,	30 00
Heidelberg Ref Ch, Philada, per Elder W H Schall,	5 00
Miss. Soc'y, Ref Ch, Zion's Ref Ch, Rogersville, O, 16.00; Mrs Buerki, 1.50, pastor Noll,	17 50
S Sch Ref Ch, Huntingdon, Pa, pastor Dole,	6 87
P R Harnish, Huntingdon, Pa, per Rev J A Peters, Lancaster, Pa,	25 00
S Sch Salem Ref Ch, Cincinnati, O, pastor Heckmann, 20.00; F Markel, 30.00, per Dr. Kuelling,	50 00
S Sch Ref Ch, New Berlin, Pa, C D Boyer, Treas,	12 00
Pastor H Mosser, Treas Lebanon Classis, Schwarzwald cong, 2.00; 1st Ref Ch, Reading, 12.19; S Sch Miss. Society, St John's Ref Ch, Schuylkill Haven, pastor T O Johnson, 40.00,	54 19
Whitemarsh cong, Pa, per Rev Dr Fisher,	3 58
Nittany chg, Pa, pastor George P Hartzell, viz.: Salona, 7.34; Mt Bethel, 6 75; Emanuel's, 5.04; Trinity, 3.87; Eden, 2.00,	25 00

Persons transmitting funds should do so by Check or Postal Money Order, making same in all cases payable to "RUDOLPH F. KELKER, *Treasurer Foreign Missions.*"

RUDOLPH F. KELKER, Treas. For. Miss.

BETHANY ORPHANS' HOME, WOMELSDORF, PA.

Recd per Rev S R Fisher, from a friend for Bethany Orphans' Home,	$1 00
Recd per Rev S R Fisher, Katie Callender, deceased, per Dr S N Callender,	5 00

W. D. GROSS, *Treas.*

HOME MISSIONS.

Recd per Rev S R Fisher, from a friend for Home Missions $1 00

CHAS. SANTEE, *Treas.*

LETTER LIST.

Altfather & Benford, Ayer, N W & Son, Achenbach, G V.
Binkley, H K,(4), Biesecker, J E, Baughman, W, Boyer, R J, Bahner, Rev F F, Baum, Rev C, Brendle, Rev D F, Bensinger, W B, Brinkerhoff, R.
Cornman, Rev W O, Cort, Rev C, Christman, Dr C K, Calvert, E S, Callender, Rev S N.
Diehl, L H, Dotterer, A R, Dieffenbacher, Rev C R, Derr, J H, Doll, C W, Dieffenbacher, Rev E H.
Evans, Rev L K, Ebaugh, T O, Elliott, R M, Eisenhart, B.
Fulmer, O, Fixor, Rev M L, Fouse, Rev D S.
George, R, Gobrecht, G N, Guldin, A S.
Henderson, R B, Hoffmeier, E, Harper, T, Haas, Rev W A, Hoffmeier, Rev T F, Hibshman, Rev H H W.
Imler, J,
Kremer, Rev E N, Kehr, C C, Kretzing, Rev J, Kimler, A A, King, J R, Krueger, Rev J H, Kurtz, Rev J C J, Kendall, J C.
Love, Rev J W, Long, Rev P A, Leisse, Rev H, Leinbach, Rev T C, Loy, Mrs M, Lothrop, D & Co.
Miller, D, (2), Moyer, D, Mull, O J, Milter, J W.
Peters, Rev M.
Ruetenik, Rev H J, D D, Rader, J, Roller, P S.
Schaaf, Rev C, Seabrook, J H, Shirley, S, Smith, H L, Shirey, S, Swope, I, Steiner, Gen J H, (3), Schmitt, N B, (2), Stein, Rev J P, Smith, J, Stoner, J M, Skyles, Rev N H, Schmitt, A M, Stauffer, Rev A S, Schweitzer, Rev S, Sheip, Rev L C.
Truxal, Rev A E.
Van Helden, A.
Wagner, Rev J S, Wolbach, Rev J, Wolff, Rev S, Wagner, W, Will, G S, Wieand, Prof C S, Wetzel, J, (2), Wanamaker, H A.

THE MARKETS.

Philadelphia, March 13th, 1880.

[The prices here given are wholesale.]

FLOUR.	Wheat, Superfine	$ 4.75@5.10
	" Extra Family	6 50@6.87
	" Fancy	7.50@8.50
	Rye	5 00@5.50
	Corn meal	2.45@3.12½
	Buckwheat meal per 100lbs	1.60@2.00
GRAIN.	Wheat, White	1.44@1.45
	" Red	1.45½@1.45½
	Rye	91@93
	Corn, Yellow	56@56½
	" White	55@60
	Oats	45@47
	Barley two rowed	65@73
	Barley Malt, two rowed	80@90
GROCERIES.	Sugar, Cuba	7¼@7¾
	" Refined cut loaf	9¼@10
	" " crushed	9¼@10
	" " powdered	9¼@9½
	" " granulated	9¼@10
	" " A	9¼@9½
	Coffee, Rio, gold	11½@16½
	" Maracaibo, gold	16½@18
	" Laguayra, gold	15½@17
	" Java, gold	23@26½
PROVISIONS.	Mess Pork	13.00@13 25
	Dried Beef	12@13
	Sugar cured Hams	9½@10½
	Lard	7@7¾
	Butter, Roll extra	24@35
	" Roll Common	14@16
	" Prints, extra	30@35
	" " Common	22@26
	" Grease	6@7
	Eggs	13½@14
SEEDS.	Clover, per 100lbs	7 00@7.25
	Timothy, per bushel	3.25@3.35
	Flax " "	1.60@1.65
PLASTER.	White	3.00@3.25
	Blue	2.50@3.00

Youth's Department.

A SERMON IN RHYME.

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him, ere life's evening
Tinge his brow with sunset glow—
Why should good words ne'er be said
Of a friend—till he is dead?

If you hear a song that thrills you,
Sung by any child of song,
Praise it. Do not let the singer
Wait deserved praises long.
Why should one who thrills your heart
Lack the joy you may impart?

If you hear a prayer that moves you,
By its humble, pleading tone,
Join it. Do not let the seeker
Bow before his God alone.
Why should not your brother share
The strength of "two or three" in prayer?

If you see the hot tears falling
From a loving brother's eyes,
Share them. And, by kindly sharing,
Own your kinship with the skies.
Why should any one be glad,
When a brother's heart is sad?

If a silvery heart goes rippling
Through the sunshine on his face,
Share it. 'Tis the wise man's saying—
For both grief and joy a place.
There's health and goodness in the mirth
In which an honest laugh has birth.

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly,
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go—
Leave them. Trust the Harvest-giver,
He will make each seed to grow.
So, until its happy end,
Your life shall never lack a friend.

—*Amherst Record.*

LITTLE KATHLEEN, AND HER HELPING HANDS.

BY MARGARET E. SANGSTER.

I have a true story to tell you to-day children, about a little girl who wanted to help her parents when they were in trouble.

Kathleen Murray had noticed that papa and mamma both seemed to have a good deal to worry them. Sometimes papa would sit a whole evening and scarcely say a word, and mamma went very often to the little chamber where the children knew she talked with God; and though she came out of it looking peaceful and happy, yet her eyes often were red, as if she had shed many tears. Then, too, they did not go out so often as formerly to pleasant places, and they had no new clothes or books, and the dear weekly paper had ceased its visits.

"Something is the matter. We must be growing poor," surmised Kathleen, rather sadly. But neither father nor mother told her—as they might have done, since she was past twelve and very trustworthy—the truth that the interest on the mortgage was a great trouble, and they knew not how to get along.

One night, however, as she lay in her little bed in the room adjoining theirs, her parents began to talk together. They thought Kathleen asleep, and so she had been, but their low voices seemed at first to reach her in a dream, and presently she awakened to hear her papa saying: "Well, Edith, it's a long lane that has no turning, and things are now bad as they can be. I think I can manage to keep a roof over our heads, but where I am to find bread for the children, I don't know. If Kathleen were a boy, I would let her go into an office, but as it is she must stay at home."

"Trust in God, Edwin," answered the wife's gentle voice. "You know the promise, that all things shall work together for good to those who love Him."

After that there was silence, and then, a little after, the child fell asleep again.

It was bright daylight when she awoke. She sprang out of bed, knelt down and said "Our Father," as she always did, the first thing in the morning, and then dressing herself quickly, she went to the baby, who was cooing and laughing in the crib, and prepared him, with his little clean slip, to go down, and sit in his high chair, while they all took breakfast. The breakfast was on the table—a great platter of oatmeal porridge and a large pitcher of milk, with coffee and bread and butter; even rich people could have nothing better, thought Kathleen, yet she felt half afraid to eat her portion, remembering what her father had said. When the meal was over, and the dishes had been washed, she put on her hat and went out. It was Saturday, and there was of course no school.

She walked slowly across several squares, and finally, summoning up her courage, she ascended the steps of a large house and rang the bell. When the door was opened, she asked to see the lady of the house, giving her name as Miss Kathleen Murray.

"Miss Kathleen Murray?" said the lady, wonderingly. "Pray, who can she be? I do not know any such person. Somebody to sell a book, I'm afraid."

Still, being a cordial and cheery woman, whose heart was large to admit to an audience even the hard-working and unfortunate people who must make a living by trying to sell books not over a counter in a fine store, but in other people's parlors and counting-rooms,—she went down and entered her own pleasant apartment with a bright "good morning." To this she added, "my dear," when she perceived her visitor.

Kathleen rose and drew her little self up to her full height, which was not very great. She lifted a pair of dark, earnest eyes, set round with that most exquisite beauty of a beautiful face, wherever it is found—long, sweeping eyelashes.

"Please, madam," she said, making a little old-fashioned courtesy, "I called to see whether you would not like to let your little girl take lessons in embroidery."

"From whom, dear—your mamma?" inquired Mrs. Fanshaw, wonderingly; "how do you know that I have little girls?"

"I've seen them quite often—two such lovely little things—with their maid. I am sure the larger one is old enough, and she would enjoy learning. I would teach her for twenty-five cents a week, and give her three lessons."

"But, my child," said the lady, "you are not old enough to be a teacher; you cannot know very much about needlework yourself; and are you sure your mother would permit you to undertake any such thing?"

"I will show you some of my work," answered Kathleen, producing from a dainty reticule some really exquisite embroidery on silk and cloth. "My Aunt Emma began to teach me," she said, "a long while ago, and now I can work as nicely as some ladies. Mamma does not know what I am trying to do, but I think she will approve of it, for she and papa are in great trouble."

The lady's sympathy drew Kathleen on to tell of the family misfortunes. She gave her more than sympathy, viz., substantial aid. Going to her own chamber she returned with some elegant pieces of pink silk, on which she asked the little girl to work the prettiest patterns in vines and roses she could find. "I want them," she said, "for covering fans, and the sooner they are finished the better I will be pleased." Meanwhile, she promised, if the work suited her, to take upon herself the business of forming a class for Kathleen, who gave her her address and went joyously homeward.

"Absurd!" said Miss Colyer, Mrs. Fanshaw's sister. "Your silk will be ruined, and you will probably never see the child again. I never knew so credulous a woman as yourself, dear."

"I am not afraid to believe in that little honest face," said Mrs. Fanshaw. "I have only extended a helping hand to a little woman who wants to do her share in assisting her family, and I think my faith will be justified."

It was, abundantly. Mrs. Fanshaw was so well satisfied when the work came home that she showed it to all her friends, and Kathleen soon had enough to do without looking for any pupils besides Mabel Fanshaw, who proved very apt, finding the gay wools and tinted silks as attractive as playthings. And papa, as he proudly patted Kathleen's brown head, declared that she was helping him along fully as well as she could have done had she been a boy. Before long, his affairs took a turn for the better, and there was no special need for his little daughter's industry, but she had learned that real work and one's own earnings are very pleasant things sometimes.—*N. Y. Observer.*

HATS.

The felt hat is as old as Homer. The Greeks made them in skullcaps, conical, truncated, narrow, or broad-brimmed. The Phrygian bonnet was an elevated cap without a brim, the apex turned over in front. It is known as the cap of Liberty. An ancient figure of Liberty in the times of Antonius Livius, A. D. 115, holds the cap in the right hand. The Persians wore soft caps; plumed hats were the head-dress of the Syrian corps of Xerxes; the broadbrim was worn by the Macedonian kings. Castor means a beaver. The Armenian captive wore a plug hat. The merchants of the fourteenth century wore a Flanders beaver. Charles VII., in 1469, wore a felt hat lined with red, and plumed. The English men and women in 1510 wore close woolen or knitted caps; two centuries ago hats were worn in the house. Pepys, in his Diary, wrote: "September, 1664, got a severe cold because he took off his hat at dinner;" and again, in January, 1665, he got another cold by sitting too long with his head bare, to allow his wife's maid to comb his hair and wash his ears; and Lord Clarendon, in his essay, speaking of the decay of respect due the aged, says, "that in his younger days he never kept his hat on before those older than himself, except at dinner." In the thirteenth century Pope Innocent IV. allowed the cardinals the use of the scarlet cloth hat. The hats now in use are the cloth hat, leather hat, paper hat, silk hat, opera hat, spring-brim hat, and straw hat.—*Harper's Young People.*

A CITY BUILT OF SHELLS.

Perhaps you do not know that the city of Paris is built mostly of shells, the cast-off houses of uncounted millions of little sea creatures. Each shell is not so big as a millet seed, and the little creatures lived in them ages ago. There were so many of them in the sea, that they settled into real mountains, became cemented together, and now the mountains of shells form the quarries where most of the Paris building stone is procured. The shells are shaped like that of a snail, and are so plentiful in the Paris stone that one inch (cubic inch) is said to contain 58,000 of them. Beside this, they are found all over the world, not only in stone, but in the sands on the shore.

EAGLE AND SPARROWS.

A young man once accompanied a wise old man, full of years and experience, on an excursion through a wild country. On returning home they encountered a frightful storm, and lost their way. At last the storm broke up; but the rain still fell, and a fierce wind shook the trees. Above them rose mountains, whose heads were lost in the clouds; below them the valley resembled a lake swollen by descending torrents. The young man climbed up a tall tree to see if he could discern a path; but there was none. "I see neither smoke nor houses," said he, "nor any signs of life; nothing but mountains or forests."

"Try to discover some birds," said the old man, "and mark well in what direction they fly."

"I only see an eagle," said the young man. "He hovers silently above the rocks and forests."

"Do not go to the right, then. That proves that on the right side are only inaccessible places."

Again the young man cried out, "Now, on the left side, I see some sparrows. They fly with quick jerks toward the foot of the valley."

"Follow the sparrows," said the old man. "The eagle seeks desert places; but the sparrows love the habitations of man. Near us they find grains and fruits, and enjoy our harvests. Follow them towards the left."

So they traversed the forest, crossed streams, and at length followed a brook towards some smoke arising from cottage chimneys. Soon they heard the axe of the wood-cutter, and reached an inhabited place, where they were refreshed with food and rest, and directed on their journey home.—*Well Spring.*

STORY OF A CROWN PRINCE.

When the Crown Prince Rudolph, of Hapsburg, the Emperor of Austria's only son, was six years old, he was out walking one morning with his governess in one of the public parks, and broke away from her hand, running off with a speed which defied the efforts of the worthy dame to recapture him. Once out of her sight he hid behind some bushes, and was for the time being lost, much to the consternation of his guardian. Presently, however, his own enjoyment of this successive escapade began to flag, and a sense of forlornness so dashed his spirits that he burst out crying; whereupon some good-natured passer-by, compassionating the little fellow's sorrowful plight, stopped and asked him where he lived and who he was. "I don't know where I live," sobbed the Archduke, "but father calls me Rudi and mother calls me Bubi, and the rest of the people when they speak to me say 'Imperial Highness!'"

FAIR PLAY.

Dear little May sat grieving alone,
With a pout on her lip and a tear in her eye,
Till kind old grandmamma chanced to pass,
And soon discovered the reason why.
"The children are planning a fair," sobbed she,
"And 'cause I'm so little, they won't—have—me!"

So grandmamma thought of a beautiful plan,
And whispered a secret in little May's ear—
Something which brought out the dimples and smiles,
And scattered with sunshine the pitiful tear.
Then off to grandmamma's room they went,
On something important very intent.

Well, the fair came off on a certain day,
And what do you think was the first thing sold?
A beautiful pair of worsted reins,
All knit in scarlet and green and gold.
The "big girls" wondered how came they there—
"The prettiest thing in the children's fair."

Then out stepped May, with her cheeks so red:
"You said there was nothing that *I* could do,
'Cause I was little; but *I* made those,
And now, I guess, I'm as big as you!"
So little May at the fair that day
Was the reigning queen, it is fair to say.

—*Harper's Young People.*

THE PERIL OF FIVE LADS.

Five lads, who had been playing on the English coast near Plymouth at low tide, entered a cave in the rock, and remained there unobservant of the rising tide, until they discovered that it was impossible for them to escape from their prison. They screamed and shouted, while the swift waters, driven by a fierce gale, rushed in higher and higher. Hundreds of people, attracted by the piercing cries, congregated on the rock above, but they could do nothing. No boat could live in the boiling surf, and all looked helplessly on, until two seafaring men — George Andrews and Thomas Penny—offered to attempt a rescue. They were fastened to ropes, lowered over the precipitous crags, and, allowing themselves to be washed into the cave by the sea, succeeded in rescuing one boy. This hazardous operation was continued until the five were landed on the rocks above.

IT BELONGS TO THE FINDER.

It is common to say that whatever is found "belongs to the finder." This is quite important to be understood, as some one is every day losing something and another person finds it. There was a story, not long ago, that a poor girl who worked in a paper mill, assorting the rags one day found two fifty-dollar bills in the pocket of an old worn-out gown which came to be ground for paper. The owner of the factory said she must give them to him because they were in his rags; and when she refused he complained of her for stealing. But the judge said it was not stealing: she could keep the money. The mill man owned the rags he had bought, but not the money which was lost in them. That belonged to the finder.

When anything is lost it belongs to the one who had it and lost it as much as ever. It is no less his because it is lost; the only trouble is he does not know where it is. If another person finds it, that person can do just as he or she pleases about picking it up and taking charge of it, but one who decides to do so is bound to try to find the true owner and give it back to him. No one else can take the lost thing away from the finder. The true owner can claim it, but if he cannot be found then the finder can keep it for his own. Honest persons always advertise or make inquiry for anything they find which is of any value. The factory girl was under no obligation to give the bills to the mill owner, but she was bound to take any pains she could to find the lady who owned the old dress and let her know that her hundred dollars had been found. If she tried to do this, and the lady could not be discovered, the money would go to the factory girl. If a man should buy an old desk at auction, and in a secret drawer should find a diamond ring, the auctioneer could not take away the ring. But the one who bought it ought to advertise for the person who used to own the desk and who put the ring there and forgot it. This is sound law, and is also good morals.—*Christian Union.*

BOTH HANDS.

A very little boy reached out to take a large orange that a lady offered to him, but his hand was not big enough to hold it. His brother, standing by, said, "Take both hands, Arty," and Arty took both hands and carried off the orange easily. Why, isn't it a good way, boys and girls? If you find something too large for you, take hold with both hands. Of course you can't do that if one hand is full, but one hand should not be full when you come to your work. "One thing at a time," is a safe rule. Give your whole mind to your work, and you will succeed. Take hold with a will and let it be seen that when you reach out to grasp a thing you do not mean to fail.

Pleasantries.

"Ma, are you going to give me another piece of pie?" Ma.—"What do you want to know for?" Jeanette.—"Because, if you ain't, I want to eat this piece slowly."

Two of those ornaments made of plaster of Paris flavored with sugar were bestowed upon an urchin, with the usual warning: "Don't eat them, whatever you do. They will poison you." For some time they were regarded by him and his younger brother with mingled awe and admiration; but at no distant day their mother missed one. "Tom," said she to the owner, who was just setting forth to school, "what have 'ee done with that figure?" "Giv'd it to Dick," was the reply; "and if he's living when I come home, I mean to eat the other one myself, I can tell 'ee!"

A school-boy, about ten years old, was the other day halted by a benevolent-minded citizen on Second street and asked if he liked to go to school. "No, sir," was the prompt reply. "Then you don't love your teacher?" "N—yes, sir. That is, I didn't until yesterday, but now I do. I think she's just bully." "Why have you loved her since yesterday?" "Well, you know Jack Cain? Well, he's the worst fighter in our room. He can lick me and two other boys with one hand tied behind him. Well, he was going to lick me last night and he was shaking his fist at me in school and showing his teeth and getting me all excited, when the teacher saw him." "Did, eh?" "You bet she did; and the way she took him out of that and wolloped him and humbled him down made me feel as if she were a mother to me! When school was out Jack dasn't touch nobody! He was wilted down, and when I hit him with a hunk of dirt he never even looked around! I guess I'm going to try to lick him in the morning, before he gets over feeling humble."—*Detroit Free Press.*

Religious Intelligence.

Home.

Within the last ten years the Methodists in Cleveland and its neighborhood have built more than twenty church edifices, at a cost of something over $300,000.

The German population of New York city is estimated to be 250,000. Of this number 80,000 are Protestant, 60,000 Roman Catholic, 60,000 Jews, and 50,000 are classed as indifferent, infidels, etc. The number of Protestant communicants are 15,000.

In Kansas the average increase in Presbyterian churches during the past twenty years has been one a month. Since last October it has been one a week. Eight years ago this denomination secured its first foothold in Texas, and now it has 37 churches, 900 communicants and 2,000 Sunday-school teachers.

For the first time in sixteen years the American Missionary Association is free of debt. During the past year it paid off an indebtedness of $37,389. Among the colored people of the South an important work has been accomplished by this association. It has at present in the Southern States eight chartered institutions, twelve high schools and twenty-four common schools, with a total of 163 teachers and 7,207 pupils, in all of which Christian knowledge and character are a feature of the instruction. In addition there are about 5,200 Sunday-school scholars under its charge.

The *Moravian* gives a "Summary of Contributions for Moravian Church Causes" for 1879, from 66 churches and the "Ohio Missionary Society and Congregations," as follows: For Retired Ministers, $684.96; Bohemian Mission, $619.13; Foreign Missions, $3,251.08; New York German Mission, $375.86; Home Missions, $2,942.57; Church Extension, $3,618.33; Theological Seminary, $1,837.60. Total, $13,329.53. The whole number of churches and their membership is not given. The same paper mentions the beginning of new church enterprises recently at Atlantic City, N. J.; Oxford and Twelfth streets, Philadelphia; Florenceville, Iowa; and Goshen, Dakota.

Abroad.

In Russia there are 15,000,000 dissenters from the Greek Church.

It is said that out of 115,000 children in Australia, 31,000 are in Sabbath-schools.

Scotch Presbyterians require their missionaries in China to return home once in every seven years.

The Greek Government has ordered that the Bible shall be read in the public schools, but has specified that ancient and not modern Greek shall be used.

The Roman Catholic clergy in France numbered, in 1851, 52,885; in 1861, 58,321; in 1876, 55,269. The Protestant ministers and the Jewish rabbis number about 6,000.

There are twenty Christian churches in Antananarivo, Madagascar, a city of 100,000 population. Some of them hold more than 1,000 persons, and on Sunday all are filled.

The Methodist Conference in North India, recently held, reported 1,532 members and 1,115 probationers. The accessions the past year were 257. There are 182 Sunday-schools, with 738 scholars, there being an increase of 475 scholars.

An English paper reports that an archbishop and two bishops of the sect known as "Old Believers," have been confined in a Russian fortress for periods ranging from seventeen to twenty-six years, their only offence being that they celebrated religious services according to the rites of their own faith.

Bernardino Peyron, an Italian priest and philologist, has discovered in the binding of an ancient Greek manuscript belonging to the famous library of St. Ambrose on Mount Athos, two fragments of the Epistles of St. Paul. They are in Greek. Other fragments of these Epistles, now in Paris, have long been valued at great prices.

The number of Catholics in Scotland is estimated to be 309,430, the number in the diocese of Glasgow alone being 199,738. There are 59 missions in Glasgow, 121 priests, 116 departments of mission schools, 7 middle-class schools, 3 industrial schools, 2 reformatory schools, 2 orphanage schools and 1 seminary, while the churches and chapels number 78.

The Austrian Government has decided, upon appeal of Rev. Edwin A. Adams, missionary of the American Board in Bohemia, that he has the right to hold religious worship in his dwelling in the presence of invited guests, after due notice to the civil authorities, and payment for the services of a policeman. School children attached to any of the recognized State religions are not permitted to be present.

A motion made in the Edinburgh Free Presbytery to send an overture to the Assembly, asking the appointment of a commission to inquire into the teachings and writings of professors in Free Church colleges, has been rejected by a vote of 36 to 26. The father of it, Dr. Moody Stuart, said there was a widespread suspicion that the teaching in the colleges was not in accordance with the Confession of Faith, and pointed to Dr. Candlish and Dr. Davidson as suspected persons.

The question of the reordination of Roman Catholic priests on their becoming Protestants is before the Presbyterian Church in Canada. The decision of the Presbytery of Montreal was to the following effect:—That the ordination of the Church of Rome is confessedly erroneous and defective in its object, yet ought not to be entirely ignored. That the admission of a reformed priest to the status of an ordained presbyter without the imposition of hands is reordination sufficient."

It is proposed to build in certain districts on the Western frontier of Kansas churches made of sods. A few such already exist. The walls are of sods, the roofs are covered with sods, and the floors are of earth. A church can be built, in size about 26x36, for an outlay in money of only $10, and this has already been done in at least one instance. A wall of sods, if properly built and protected, will last a hundred years. Roofs of shingles and floors of wood are greatly to be desired, but, of course, they add very much to the cost of a church.

There are at present in France no fewer than 2,658 parishes unprovided with pastors, and this notwithstanding all the efforts of the bishops to obtain candidates for holy orders, and although old priests anxious to retire from their cures are kept in harness. At the same time the Abbe Bougaud bewails the fact of there being some 3,000 parishes in which there is neither church nor cure nor any regular services. The State, he says, will only build some thirty chapels of ease a year, and so this lamentable state of affairs will long continue. But, seeing the difficulty in obtaining the priests, the Government seems justified in not proceeding faster.

JEWS IN PALESTINE.—Ex-Consul-at-Jerusalem DeHaas has set at rest a multitude of recent contradictory statements about the Holy Land in the following series of pointed denials:—"There is not a railroad in all Palestine. There is not an American missionary in the Holy Land, nor a Sunday-school. But one Protestant church in Jerusalem, another outside of the walls, and one at Nazareth. The Jewish population has increased during the last few years, but the population of the country has more rapidly decreased. The Jews have no intention of reoccupying the land. They go there to die, not to live. No Jew around Jerusalem owns or cultivates an acre of ground. The Jews of Europe and America will never return to Palestine, unless forced back at the point of the bayonet."

Books and Periodicals.

HAL: THE STORY OF A CLODHOPPER. By W. M. F. Round. Boston: Lee & Sheppard, Publishers. New York, Charles T. Dillingham. 1880, pp. 263. Paper, price 50 cts.

We are indebted to Claxton, Remsen & Haffelfinger of Philadelphia for a copy of this work. Its author has acquired some reputation as the writer of 'Child Marian Abroad,' etc. "Hal" is distinguished by marked, strong, and we were about to say improbable characters and incidents, but we have seen enough of the world and human nature to know, that there is a wide range in this regard, and that people may be found to answer the descriptions here given. We enjoyed the book. It has some music in it.

GOLDEN DAYS, a sixteen page illustrated magazine for boys and girls, is a new candidate for popular favor. The first number contains Frontier stories, International Lesson, and a great variety of matter, but we see nothing unhealthy in it. Published by James Elverson, S. W. cor. Eighth & Locust Streets. $3.00 per year: $1.50 for six months; $1.00 for four months; single numbers, 6 cts.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending March 6th and 13th respectively, contain the following articles: The Grand Dukes of Tuscany, *Westminster;* The Beginnings of Greek Sculpture, *Fortnightly;* The Present Conditions of Art, *Nineteenth Century;* The New Fiction, *Contemporary;* A White Rajah, *Blackwood;* The Exiles of Siberia, *Argosy;* My Baby or My Dog? *Cornhill;* A Chinese Banquet, *Leisure Hour;* How Far is Common Sense Attractive? Sermons by Drs. Martineau and Liddon, and Learning to Write, *Spectator;* with instalments of "Celia, an Idyll," and "Bush Life in Queensland," and the usual amount of poetry.

Serial stories by Mrs. Oliphant and the author of "Dorothy Fox," have been recently begun, and the publishers present to new subscribers for 1880 the six numbers of 1879 which contain the opening chapters of both.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year), the subscription price ($8) is low: while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, including the extra numbers of the latter, both postpaid. Littell & Co, Boston are the publishers.

THE PREACHER AND HOMILETIC MONTHLY for March is before us. The following is a portion of its table of contents: Sermonic:—Walking Worthy of God," by F. A. Noble, D. D.; "Christmas day Lessons," by Dean Stanley; "The Prey Taker," by T. DeWitt Talmage, D. D.; "This Year Also"—New Year's Sermon, by Rev. C. H. Spurgeon; "Basis of True Greatness," by Rufus W. Clark, D. D.; "A King Frightened by an Infant," by Rev. Thos. Kelly; "God in Human Activity," by H. M. Gallaher, D. D.; "The Spirit a Quickener," by J. S. Kennard, D. D.; "Eternal Life," by Prof. Herrick Johnson, D. D; "The Holy Spirit," by A. S. Hunt, D. D.; "Christ and the Immortal Life," by W. J. Tucker, D. D. Then we have "Brotherly Talks with Young Ministers," by Dr. Cuyler; "Expository Preaching," by Dr. Taylor; "A Sunday on the Sea," by Dr. Deems; "Prayer-Meeting Service," by Rev. Lewis O. Thompson; "Studies in the Book of Revelation," by D. C. Hughes; much in the way of "Sermonic Criticism," "Preachers Exchanging Views," etc. This Monthly is brimful of serviceable hints to all clergymen and other students of the Bible. 25 cents, single issue; $2.50 per year. I. K. Funk & Co., New York.

THE PENN MONTHLY, devoted to Literature, Science, Art, and Politics, March, 1880. Contents; The Month.—The European Armaments and their Influence on Industry and Morals; Mr. Bright's Proposals for Ireland; M. Pereire's Prizes for Essays on the Extinction of Pauperism; Russian Plans for the Restoration of Poland; The Meaning of Nihilism; Secretary Schurz's Administration of Indian Affairs; The Rehabilitation of General Fitz-John Porter; Government Inspection and Control of Railroads in England and America; Mr. Edison's Electric Light. The Philadelphia Society for Organizing Charitable Relief, Rev. W. H. Hodge; The Character and Career of Tiberius, by E. G. Sihler, Ph. D.; The Land Question in the Highlands of Scotland, (Second Paper,) John Murdoch; The Sedative Value of Education, Lady Blanche Murphy; Our Merchant Marine, Henry Winsor; New Books; Books Received. Published for The Penn Monthly Association, by Edward Stern & Co., Nos. 125 & 127 North Seventh St., Philadelphia.; London, Sampson Low & Co.; New York, American News Co; Berlin, A. Asher & Co. Terms, $3.00 Per Annum; Single Numbers, 30 cts.

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UP TRAINS.	A. M.	P. M.	P. M.	P. M.
Lve. Harrisburg....	8:00	1:35	4:25	9:10
Arr. Carlisle,.....	9:00	2:35	6:35	10:10
" Chambersburg	10:30	4:00	6:45	P. M.
" Hagerstown...	11:30	5:00	P. M.	
" Martinsburg..	12:50	6:20		
DOWN TRAINS.	A.M.	A. M.	P. M.	P. M.
Lve. Martinsburg...		7:00		2:00
" Hagerstown....		8:25		3:25
" Chambersburg		9:30	1:00	4:33
" Carlisle.....	6:00	10:55	2:30	6:00
Arr. Harrisburg.....	7:00	11:55	3:30	7:00
	A. M.	A. M.	P. M.	P. M

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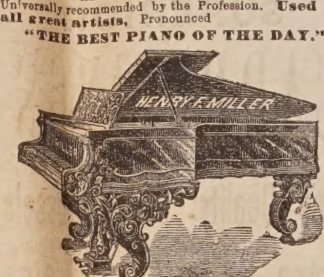
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